THE LIFE OF B. FATHER IGNATIVS OF LOYOLA,

Authour, and Founder of the Society of IESVS.

Translated out of Spanish into English, By W. M. of the same Society.

Extendit palmites suos vsque ad mare: & vsque ad flumen propagines eius. Psal. 79.

Permissu Superiorum. M. DC. XVI.

Pretious in thy sight O Lord are the
Vues of thy Saints, The prayers
of such thou despisest not.

THE LIFE

OF B. FATHER

IGNATIVS

OF LOYOLA

Author, and Founder of the Society of IESVS.

Translated out of Spanish into English by [illegible] of the same Society.

Ecce dir [illegible] fuos [illegible]

[illegible]

Hermann Superiorum, M. DC. XVI.

TO
THE TRVLY
HONOVRABLE
AND
VERTVOVS
GENTLE-WOMAN
M^rs. Anne Vaux.

RIGHT VERTVOVS,

HAVING translated, & being now to publish this brefe History of the Blessed man F. Ignatius

of Loyola; I could not doubt, but that it would be grateſull to YOV, who haue deſerued ſo well of his Children liuing in our afflicted Country. And therfore my choyce was ſoone made of your Self, before all others, to direct this my ſmall labour vnto: which indeed is ſo ſmall, that vnleſſe the matter which it coteyneth were eſteemed, it were not worth the offering to any. Wherfore you muſt not thanke me, but your owne vertuous Diſpoſition, if you take any contentment therein.

To which (if you will needes haue ſome other to partake with you) that Worthie and Reuerend Man Father Peter Ribadeneyra, who is the Author, deſerueth beſt to be added, being in a māner from his Childhood brought vp in the Religious Schoole of the forſaid Bleſſed Father, & continued therin, with great edification, aboue 70.

yeares:

yeares: and among his many pious and profitable labours, was very eminent for his writings, especially in the Spanish Tongue, as is well knowne to all of that nation, by his many deuout & learned Treatises which are extant. But aboue all other, by those which appertayne to History, among which our Nation was not forgotten; for he translated & augmented D. Saunders *Bookes, Of our* English Schisme, *beginning with King* Henry the VIII. *who vpon the foule occasiō, which the world knoweth, was the first cause therof, and prosecuting the same vnto the later dayes of Queene* Elizabeth.

He also wrote with great cōmendations the Liues of all the Saints which are set downe in the Roman Calendar, and of diuers others. By occasion of which he published this briefe Narratiō of Blessed Father Ignatius, *which I*

haue translated; wherein, as in an Abridgment, he, in few wordes, comprehendeth that which he had set down more at large in a former Treatise, and withall inserted many notable miracles, which had byn wrought by this Holy Man, for the most part, after the edition of his former booke. And yet he relateth not all: for God hath since that time likwise continued to manifest the great sanctity of this Blessed Father by many more, in diuers parts of the Christian world. I will only make mention of one, which hath byn published in print, and happened in the Prouince of Perù, and in the Citty of Lima, of which I make choice, the rather, because the occasion thereof was taken by reading of those, which are recited in this Relation.

In the Conuent of S. Dominike in the forsayd Citty there was a Religious man of that Order, named Father Al-

uarus de Molina, *a man of good account, and only hindred from great implyments by long & continuall sickenes: for he had byn molested with a dead palsy for the space of ten yeares; eight of which he had likewise so terrible a conuulsion, as the Phisitians call it, that he could not moue his body, nor goe one steppe, nor lift his handes to his head, nor almost speake any word that could be vnderstood. The Phisitians & Surgeons had giuen him ouer, accounting his disease incurable. Wherefore the good Father conforming his wil to that of God, spent most of his tyme in praying & reading spirituall bookes, for which he needed some helpe, not being able to turne ouer the leaues himself.*

Hauing ended one of those deuout bookes, he desired F. Iames de Ojeda, *a Religious mā of the same Order, to procure him another, which he willingly*

vndertooke, & made choyce of this our History, giuing great cõmendatiõ ther-of. The other accepted it very willingly, & hauing read the Miracles cõteyned therein, he conceiued so great deuotion to B. F. Ignatius, & had such firme cõfidẽce in his intercession, that he made a vow to fast his Vigil, or Eue, so long as he liued, & to make a Cõmemoration of him twicè euery day, besides other deuotiõs which he would always vse towards him, togeather with a particuler affectiõ & good will to his Order, if it pleased God to restore his health & stregth by the prayers of this holy man. This vow caused him extraordinary cõfort, & so he renewed it dayly, vntil it pleased God to renew & restore him his former health and strength, which he did within lesse then a fortnight, after the first making thereof, in manner following.

Vpon the 8. day of Nouẽber, which is the Octaue of All-Saints, in the yeare of our Lord 1607. betweene 4. & 5. of the clock in the afternoone, Father Aluarus *sitting in his chayre, as he was allwayes wont when he was out of his bed, felt within himself an inward impulsion or motion, and as it were a voyce, which incouraged him & sayd: Rise vp, & walke; & this was with so great delight and satisfaction, that he stood vp, and began to goe: and finding himself strong & able, he went downe a payre of stayres, where he met with many that came from an Act of Diuinity, who did all wonderfully admyre to see him goe in that manner. To whome he related his vow, & how it had pleased God to cure him thus perfectly by the intercession of* B. Father Ignatius.

By which narration of his, they discouered yet more plainly the greatnesse

of the Miracle: for whereas before scarce any word he sayd could be vnderstood, so that it was necessary to make him repeate the same thing often, & to go very neere vnto him; now there was no such difficulty at all, for he spake very clearly & distinctly. The Religious men of that house, seeing so euidēt a Miracle, went presently into the Church, and F. Aluarus with them, who hauing prostrated himselfe before the Blessed Sacrament, the rest sung Te Deum laudamus, with Musike and Organs: which being done, they sent word of all to the Colledge of the Society of Iesus, diuers Religious men of S. Dominiks Order going thither to congratulate with them, affirming that this Miracle had as many witnesses, as there were Religious men in their house, & that it was so euidēt, that the Diuel himself could not calumniate it: so that it alone

were

were ſufficient to moue any Gentile to believe, that the Catholike Romane fayth is the true Religion, and that B. Father Ignatius is a Saint.

The Phiſitians alſo did affirme with one conſent, that it was a manifeſt Miracle, and Father Aluarus his diſeaſe was ſo notorious, that a thouſand wittneſſes might eaſily haue byn found to affirme the ſame. It was ſtrange to ſee, what wonderfull Ioy, Deuotion, and Admiration this Miracle cauſed in all that Citty. God grant we may diſpoſe our ſelues to find the like effects, which wee may the more eaſily obtayne, if we help our ſelues with the Holy interceſsion of Bleſſed Father Ignatius. From the reading of whoſe hiſtory, I will not detayne you any longer, but earneſtly entreat you to be mindfull of me in your deuout prayers, & particulerly in thoſe which you make

to

to this Glorious Patriarch. Which requeſt I likewiſe make to all others, who ſhall reape any benefit by this my ſmall labour. And ſo I end; and reſt, This feaſt of All-Saintes 1615.

Yours euer aſſured,

VV. M.

THE

THE TABLE OF THE CHAPTERS.

OF the Birth and Lineage of Ignatius: and of his Conuerſion from a ſecular life. Chap. I. 1.

Of the feruour of his pennance, and contempt of the world. Chap. II. 2.

How he is freed of Scrupulosity, and inioyeth diuine Reuelations. And of the Monument erected in his honour at Manreſa in Spaine. Chap. III. 3.

How he went to Rome, and thence to Hieruſalem. And what happened vnto him 4.

him in this his Pilgrimage. Cap. IIII.

5. How he returned from Hierusalem into Spaine: and of the many dangers that he escaped. Chap. V.

6. He beginneth to study, to the end he might help his Neighbours. And how his life, manners, & learning are seuerely examined, and found sound, and holy. Chap. VI.

7. How he went to Paris to finish his studies. And what happened vnto him there. Chap. VII.

8. Of those that adioyned themselues to B. F. Ignatius, and of their vertuous imployments. Chap. VIII.

9. The Society of Iesus is founded, and confirmed by the Sea Apostolick: and Ignatius is ordained Generall. Cap. IX.

10. How he behaued himselfe being made Generall; & of diuers new Colledges founded by his meanes. Chap. X.

11. Of the happy death of B. Ignatius: and what happened therat. Chap. XI.

Of

Of the chiefest Vertues of B. Ignatius: and especially of his Humility, and contempt of himselfe. Chap. XII. 12.

Of his Mortifications: and Charity towards God. Chap. XIII. 13.

Of his Loue, and Charity towards his Neighbour. Chap. XIV. 14.

Of the particuler Deuotion, & other vertues of B. F. Ignatius. Chap. XV. 15.

Of his diuine Reuelations, and Contemplations in God. Chap. XVI. 16.

Of certaine beames of Glory seene about B. F. Ignatius Head; and how he was indued with the gift of Prophecy. Chap. XVII 17.

Of the Miracles of B. F. Ignatius. And first of his power ouer Diuells, as well in his life, as after his death. Chap. XVIII 18.

Of foure Sisters of Modena dispossessed of Diuels, by the Merits of B. Father Ignatius. Chap. XIX. 19.

Of the wonderfull force, & efficacy of 20.

B. Father Ignatius. Chap. XX.

21. Of the miraculous Cures of diseases, done by the intercession of B. Father Ignatius. Chap. XXI.

22. Of diuers Miracles wrought in Spaine, by the intercession of B. Father Ignatius. Chap. XXII.

23. Of diuers other Miracles of B. F. Ignatius, done in other parts of the world. Chap. XXIII.

24. Of the wonderfull beginning, & progresse of the Society of Iesus throughout the world. Chap. XXIIII.

25. Sundry Testimonies of Holy men, of Kinges, Princes, and Prelats, concerning B. Father Ignatius. Chap. XXV.

THE

THE LIFE OF B. IGNATIVS OF LOYOLA,

Founder of the Society of IESVS.

Of the Birth and Lineage of Ignatius: and of his Conuersion from a secular life.

CHAP. I.

BLESSED Father Ignatius of Loyola Founder, and Father of the Society of IESVS, was borne in that part of Spaine, which is called

He is borne 31. of Iuly. 1491.

the Prouince of Guipuzcoa, the yeare of our Lord 1491. Pope Innocentius 8. sitting in the chayre of S. Peter, and Fredericke the third being Emperour, and Don Ferdinandus with Doña Isabella of glorious memory gouerning the Catholike Kingdome of Spayne. His Father was named Beltram Iagnez, Lord of Ognez and Loyola, and head of that Honourable and Ancient family. His Mother was named Maria Sonez of Balda, daughter to the Lords of the House and Territory of Balda, a Matron equall to her husband both in birth and nobility. These two houses of Loyola and Balda are of those which are called Great, and of the

most principall in the Prouince of Guipuzcoa.

2. Our Ignatius from his child-hood discouered a quick, sharp, and great wit; and after some few yeares he was sent to the Catholike Kings Court, that he might there be brought vp among his Equalls. His courage increasing with his age, he gaue himselfe earnestly to all manner of warlike exercise, that he might obtayne the reputation of being valiant, and of military honor and glory.

3. It happened that in the yeare 1521. the Frenchmen besieging the Castle of Pampelona, Ignatius entred into it with the Captaynes and souldiers, that were appointed

for the defence thereof. The ſiege being very ſtraite, and they who were within hauing no hope of ſuccour, began to treat of a compoſition, and had concluded it, if Ignatius had not oppoſed himſelfe, incouraging them to reſiſt the enemy vntill death. But the French men continuing their battery of the Caſtle, while Ignatius defended it, he was wounded with a bullet in his right legge, ſo that the bones thereof were not only broken, but alſo ſhiuered in peeces: and beſides a ſtone being driuen out of the wall with the force of the bullet, had alſo ſorely hurt his left legge. Ignatius being thus ouerthrowne, the reſt were

He is wounded in the defence of the caſtle of Pampelona.

diſ-

discomfited, & yiedled themselues to the French, who carying Ignatius to their Tents, and vnderstanding who he was, caused him to be very carefully looked vnto, and after sent him home in a litter vpon mens shoulders.

4. His sickes increased in such sort, that there was little hope of his life: but our Lord releeued him in his greatest danger, sending vnto him the most glorious Prince of the Apostles S. Peter, to whom he had euer byn very deuout, vpon the Eue of his Feast: and he appeared vnto him as one, who came to fauour him, & restore his health. With this visitatiō of the holy Apostle our souldier began to

S. Peter appeareth vnto him, and restoreth his health.

was better, and to recouer his health: but desiring to become a Gallant, and to follow the neateſt and fineſt faſhions, he cauſed a bone which remayned ſticking out deformedly vnder his knee to be cut of, that ſo he might (as I haue heard him ſay) draw on a ſtraite boot. Neyther would he be bound while it was a doing esteeming it a thing vnworthy of his noble mind. And though the paine were extreme, & very ſharp (becauſe they were to cut into the quick) yet he kept his countenance, and ſhewed ſuch courage, as cauſed admiration, neuer changing colour, nor once ſighing or ſpeaking any word, which might diſcouer

any

any weaknes, as he had done before in all the reſt of his cure.

5. In the tyme of his recouery lying in his bed, and being accuſtomed to read prophane books of Chiualry, he asked for ſome ſuch vayne Treatiſe, to paſſe the tyme withall, which ſeemed long, and tedious. They brought him two bookes, one of the Life of Chriſt, and the other of the Liues of Saints, there being none of thoſe others which he would haue had in the houſe. Wherefore he began to read in theſe at the beginning, that he might paſſe away the tyme, but afterward he tooke great delight and affection therin: and our Lord

He is cõuerted by reading the liues of Saints.

wrought ſo farre in the hart of Ignatius with that reading, that he was changed, conceauing a deſire to imitate that which hé read. So, that though he foũd great repugnãce, many contentions and grieuous combats within himſelfe, becauſe his long and inueterate cuſtome, and the ſubtilties & tentations of Sathan were of great force to detayne him in the world; yet notwithſtãding Grace preuayled againſt corruption of nature, and the Comfort of heauen againſt the tyrãny of his former euill life, and the fauour of God who had choſen him for great matters, againſt all the crafts, and deceipts of the enemy. Wherefore one night riſing

out of his bed (as he was often wont) to pray, & kneeling downe before a picture of our B. Lady, with humble and feruent confidēce, he offered himſelfe by the meanes of this glorious Mother, to her bountifull and mercifull Sonne, for his faythfull ſouldier and ſeruant, promiſing him to follow his Enſigne and to forſake the world.

Of the feruour of his pennance, and contempt of the world.

CHAP. II.

AT the very tyme, that he made this prayer, there was a very great noyſe heard in all the houſe, and the

chamber where he was did ſhake, and a glaſſe window in it was broken. In this his change of life he greatly feared the weakenes of his fleſh, but the moſt ſacred Virgin, and moſt ſoueraigne Quene of the Angells (to whom he moſt deuoutly commended himſelfe) appeared vnto him one night while he was awake, with her moſt pretious Sonne in her arms, by meanes of which heauenly viſitatiō our Lord gaue him ſuch great grace, and changed him in that manner, cleanſing his ſoule from all filthy, and diſhoneſt delight, that from that inſtant to the end of his life, he remayned pure and chaſt, without any ſpot, in great

Our B. Lady appeareth vnto him with our Sauiour in her armes, and giueth him the gift of chaſtity.

inte-

integrity, and freedome.

2. He ſought to imbrace that ſtate and manner of life, in which he might afflict his body with more rigour & pē-nance, and find God more perfectly. To this end he determined to forſake his houſe, kindred, and acquaintance; which he did, his elder brother Martin Garcia of Loyola not being able to diſſwade him to the contrary: and by occaſion of viſiting the Duke of Naj-ara, he went to our B. Ladyes of Montſerat attended by two men, whom he ſent back by the way, giuing them part of that which he had.

He goeth to Montſerat, and diſcipli-neth himſelf euery night.

3. From the day that he departed from home, he vſed euery night to make a ſharp diſci-

disciplíne, which he continued al his iourney: and being inflamed in the loue of God, and burning with zeale of his honour, he now referred all that he did, & purposed to do, TO GODS GREATER GLORY for this was alway, as it were the Poesy of Ignatius, and the soul, and life of all his workes. Likewise in this iourney he made a vow of chastity, and offered to Christ our Lord the purity of his soule and body, with singular deuotion, and a feruent desyre to obtayn it, as he did, in that entyre & complete manner, which we haue already mentioned.

He maketh a vow of chastity.

4. In a Village not far from Mõtserat he bought him a garment, or habit, which he pur-

posed

poſed to weare in the Pilgrimage which he intended to Hieruſalem: and this was a coate of ſackcloth, or courſe canuaſe, down to the foot, and a cord for his girdle, a payr of country buskyns, a little botle, and a Pilgrims ſtaffe.

5. Comming to that Holy place of our B. Lady at Montſerat, the firſt thing he did was to ſeeke (as a ſick man who deſireth health) the beſt Phiſitian, and Confeſſarius which he could find, to diſcouer his wounds vnto him. He found a Holy religious man of the French nation called Fr. Iohn Clanon, a great ſeruant of God, known, & reuerenced for ſuch. With this good Father, Ignatius made a generall Confeſſion of

He maketh a generall cõfeſſiõ.

all

all his life for the ſpace of three dayes, with great diligence, remorſe, and feeling of his ſins. And this religious man was the firſt to whom he opened his purpoſes, and intents, as to his ſpirituall Father, and Maiſter. He gaue his horſe to the Monaſtery, and cauſed his ſword, and dagger with which he had ſerued the world before to be hanged vp at our B. Ladies Altar, ſeeking other new & more reſplendent weapons to ſerue our Lord withall.

6. To this end vpon the Eue of that ioyfull, and moſt glorious day, the 25. of March, in which the eternal Word clad himſelf with our fleſh in the womb of his moſt pure Mother the yeare 1522. very ſecretly in

the

the night he went to a poore Pilgrim, altogether deſtitute of apparell, which was there, and putting of all his cloathes (vnto his ſhirt) he gaue him them, & cloathed himſelf with that his deſired ſackcloth which he had bought, and with much deuotion placed himſelfe before the Altar of the B. Virgin, where he remayned all that night, partly ſtanding, and partly kneeling, to watch like a new knight of Chriſt thoſe his new and in appearance poore, & weake weapons, but indeede very rich, and ſtrong, commending himſelf earneſtly to the protection of the moſt Sacred Virgin, bewayling his ſinnes moſt bitterly, and purpoſing to amend them with her fauour.

He watcheth his weapons after the manner of new ſouldiers.

7. In the morning before it was day, that he might not be knowne, he departed in great haſt towards a towne called Manreſa, which ſtandeth at the foote of the mountayn three leagues from Montſerat, and ſomewhat out of the high way to Barcelona. In this manner Ignatius went ioyfull being clad with that poore, and courſe ſackcloth, girded with a cord, carrying his pilgrims ſtaff in his hand, without any hat, and wearing a ſhoo but vpon one foot only, which ſeemed neceſſary, becauſe that leg was yet weake, and not thoroughly recouered, in ſo much that it ſwelled a new euery night. But this his ioy was preſently diminiſhed

by

by the comming of one to de-
maūd of him, whether it were
true, that he had giuen his gich
apparell to a poore mā, whom
the officers had apprehended,
ſuſpecting, leaſt he had ſtolē
them. By this meanes he was
enforced to tel the truth, to de-
liuer him that was innocent,
and he ſhed many teares, think-
king himſelf to great a ſinner,
that he could not ſo much as
help his neighbour without
doing him harm, and putting
him to ſhame. And though
they asked him, his Name,
who he was, and alſo from
whence he came, yet he an-
ſwered them to none of theſe
queſtions, thinking that there
was no cauſe why he ſhould,
and deſyring to be vnknown,

and despised in the eyes of the world.

What pennance he did at Manresa

8. In Manresa he went directly to the hospitall of S. Lucie, that he might lyue on almes among the poore. He began to afflict, and waste his body with a very sharp, and rigorous life, & to mortify al the delights & vayne cares which he had before. And because he had bin curious in the world in trymming his hayre, and adorning his person, now he went bareheaded night and day, neuer vsing combe, or any thing els therto: and with the same contempt of himself he suffered his nayles, & beard to grow out of order. He had no other bed but the ground, watching in a manner all the

night,

night, weeping bitterly for his sinns. He vsed after this to make three austere disciplynes euery day, and prayed 7. howers vpon his knees, and all this with as great deuotion, & feruour as he could.

9. He heard Masse, Euensong, and Complyn euery day with great comfort, and contentment of his mynd, which being tender in deuotion had easely imprinted in it such diuine things; and those voices, and praises of our Lord pierced to the inmost of his soul. He did vse to eat but once a day a little bread, & therwith drank a litle water, which was giuen vnto him of almes, & he fasted all the weeke in this manner except the Sundayes,

vpon which he went to confession, & receyued the most Holy sacrament of the Altar. 10. He was so desyrous to mortifie his flesh and to bring it to the obedience, and subiection of the spirit, that he depriued himself of all things which could giue any delight to his body, by which meanes though he were a strong man, and of great forces, yet in few dayes, he came to be very weak, with the rigour of such austere pennance.

How

How he is freed of Scrupulosity & inioyeth diuine Reuelations. And of the Monument erected in his honour at Manresa.

CHAP. III.

NEYTHER did this outward Penance, and affliction of his body weaken him so much, as the inward scruples, & anxieties which tormented his spirit. For though he had with all diligence, and care made a generall Confession of his synnes as we haue said; yet our Lord who by this way would wash, and purg him from them, afflicted him in such sort with

the remorse of conscience, and that gnawing worme which did eat, and teare his hart, that he found no rest in prayer, nor ease in fasting, and watching nor remedy in his disciplynes and other Pennances; but dejected as it were with the force of sadnesse, and dismaide, and discouraged with the violence of that extreme griefe, he prostrated himself on the ground, as one that were ouerwhelmed, & drowned with the waues and billowes of the sea. This trouble wēt so far, that hauing almost lost himself, and being desolate of all comfort, he resolued neyther to eat, nor drink vntill he found the desyred peace of his soule, vnlesse he should

happen

happen to be in danger of death.

2. And with this purpose he remayned seauen whole dayes, without tasting any thing, not omitting for all this his seauen houres of prayer vpon his knees, and his three disciplins euery day, togeather with the other exercises & deuotions which he was wont to vse, vntill giuing accompt to his Confessarius what he had done, and how he purposed to go forward, was commaunded by him in Gods name to take some thing: to whome he obeyed, though he found himself to haue his accustomed forces, and nothing weakened. By this obedience and for the entyre affection, &

aboundant teares with which he beseeched his Diuyne Maiesty, our Lord vouchsafed to comfort his seruant, and to illustrate him with new light from Heauen, giuing him a wonderfull peace and serenity in his soule, and such an admirable discretion of spirits, that there scarce euer repayred to him afterward any scrupulous person, tormented with this infirmity, who was not deliuered by his counsayle. Neither did he only enrich him with this so notable a fauour, but likewise cõforted his spirit with soueraigne, and maruelous Visitatiõs from Heauẽ, (as shalbe sayd hereafter) that according to the measure of the former sorowes which

God giueth him peace & discretiõ of spirits.

he had endured, *the consolations of our Lord might* (as the Prophet saith) *refresh, and reioyce his soule.* Psal. 93.

3. The light which our Lord gaue to this his seruant euen in thóse beginnings, and the care which he tooke in the courses, by which God directed him, were so great, that being (as he was) a man vntill that tyme giuen to the noise and vanity of war, and so vnlearned, that he could only write and read: in this very tyme he wrote the booke which we call the *Spiritual Exercises*, which is so repleniſhed with documents, & excellent instructions in spirituall matters, that it clearly appeareth, how the vnction of the holy

Ghoſt taught him & ſupplied the want, which at that time he had of ſtudy & learning. For it cānot eaſely be thought, how much fruit theſe haue taken by this booke, who haue exerciſed themſelues in the meditations & rules, that are in it; and what profit hath enſued in the whole Catholik Church, aſwell in religious, as ſecular people by the vſe of theſe Exerciſes. This book after much examination, Pope Paul the third of happy memory confirmed with his Apoſtolick authority, by his letters dated the yeare 1548. in which he exhorteth all the faithfull to read them, and to exerciſe themſelues in the meditations, and rules which

He writeth the booke of exerciſe.

they

they containe; as may be ſeene at large in his Breue, which goeth printed with the booke it ſelfe of the ſaid Exerciſes.

4. But our Ignatius being ſo ſeuere towards himſelf, and not remiting any thing of the rigour of his auſterity & pennance, broken with the exceſſiue labors of body, & continuall combats of mynd, fell into a very grieuous ſicknes: in which the Inhabitans of Manreſa prouided him of all neceſſaryes with much charity, and many honeſt, and deuout perſons ſerued, and attended him with the ſame; for they accounted, and eſteemed him as a Saint. And the deuotion which they of that place cõceaued towards him was ſo

great

great, that it being now almoſt 80. yeares ſince this paſſed, there is at this day in Manreſa a very freſh memory, and great ſignes of the life which he lead there: and thoſe of that Citty do very piouſly frequẽt the places where he liued, and vſed to pray, crauing our Lords fauour by his interceſſion. And for a perpetuall remembrance thereof, Doctor Iohn Baptiſta Cardona, Biſhop of Vich (in whoſe Dioceſſe Manreſa is ſituated) and Lord Elect of Iortoſa, cauſed a Pirameſſe of ſtone to be erected in Manreſa at the Church of S. Lucie, which was before an hoſpitall of poore people, where Ignatius founder of the Society of

IESVS beganne to do pennance, with an Inſcription: which becauſe it is a particuler thinge, and declareth greatly the opinion, and eſtimation which they haue in that Country of the holyneſſe of our Father, I haue thought it not amiſſe to tranſlate it out of Latin, and recite it in this place. And this it is.

The pyrameſſe of Manreſa.

5. *To Ignatius of Loyola the ſonne of Beltram of the Prouince of Guipuzcoa Founder of the Society of Ieſus, who being of the age of* 30. *yeares, in the caſtle of Pampelona fought valiantly with the French-men for the defence of his country: and hauing receaued ſome mortall wounds, and being recouered of them, by Gods ſingu-*

singular benefit, enflamed with a desyre to visit the Holy Places of Hierusalem, he tooke his iourney making a vow of chastity: and leauing the weapons, which (as a souldier) he was wont to weare, hanged vp in the Church of our B. Lady of Montserat, cloathed in sack, and hayrecloth, and almost naked, he began to bewaile the synns of his former life in this place, and as a new souldier of Christ to take reuenge of himselfe with fastings, teares, and praiers.

For the memory of so worthy a thing, and the glory of God, and honour and renowne of his Society, Iohn Baptista Cardona borne in Valentia, Bishop of Vich, and Elected of Iortosa, for the great deuotion which he beareth to the sanctity of the said Father, and

of

of his Order, cauſed this ſtone to be erected as to a moſt pious man, and to whom the whole Chriſtian Common wealth is ſo much indebted: Sixtus Quintus being Pope, and the Catholike, and great Philip the ſecond of that name King of Spaine.

How he went to Rome, & thence to Hieruſalem: And what happened vnto him in this his Pilgrimage.

CHAP. IIII.

BEING a little recouered, he preſently returned to his accuſtomed penances, and ſo fell downe agayne the ſecond, and third tyme; for with an vnwearyed, and per-

ſeuerant

ſeuerant mind he tooke vpon him a heauyer burden then his forces could beare. But in the end ouercome by his owne experience, and with an extreme payne of his ſtomake, which tormented him, togeather with the aſperity of winter, by the counſaile of his deuout friends, he tooke two ſhort coates of courſe ruſſet cloth to keep his body warme, and a little cap of the ſame cloth to weare vpon his head.

2. Our Ignatius ſtayed almoſt a yeare in Manreſa, leading the life, which we haue related: but our Lord who had ordayned him for greater matters, tooke him out of that ſolitude, inſpiring him to go, and viſit the holy

places

places of Hieruſalem. To this intent he departed from Manreſa, and went alone to Barcelona, without taking any other company with him but that of God, with whom he deſired to treat by himſelfe, and to enioy his inward communicatiõ, without noyſe, or hinderance of others, though many had offered themſelues to accompany him in that iourney. And likewiſe becauſe he would wholy depend of the Fatherly prouidence of God, without relying, or putting his confidence in any creature. In Barcelona he went to the Church to heare a ſermon, & ſate downe among the litle children vpon the ſteps of the Altar. There

He goeth to Hieruſalem.

was preſent a Lady called Elizabeth Roſell, who beholding our Pilgrim, ſeemed (as ſhee tould me herſelfe afterward in Rome) to perceaue a light, and ſplendour in his countenance, and that ſhe heard in her hart, as it were a voyce, which ſaid vnto her, *Call him, Call him*. And ſo ſhe did at the end of the Sermon, & inuited him to dinner with her husband, who was blind, all in the houſe meruailing much at his words, modeſty, and the ſpirit with which he ſpake of Diuine things, & exhorted them to loue the chiefeſt good with all diligence.

His coũtenance becommeth reſplendent.

3. This Lady hindred him from going in a little ſhip, with which he had al-

ready

ready agreed, and it was after caſt away in the ſight of Barcelona, and ſhe procured him paſſage in a great ſhip, which with ſtrõg, & boiſtrous winds went from Barcelona to Gajeta in fiue daies; from whence he departed towards Rome with great labour, & difficulty. For this yeare (being that of 1523.) Italy was much infected with the plague, and for this cauſe he was not permitted to enter into the Towns: ſo that the hunger, & weaknes which he ſuffred was ſo great, that not being able to go one ſtep further, he was inforced to ſtay where the night ouertooke him. But at laſt, as well as he could sõtyms falling, & riſing againe

he arriued at Rome vpon Palme Sunday, and visited with great deuotion the sacred stations, & sanctuaryes of that holy Citty, and likewise obtayned the benediciō of Pope Adrian the sixt, who at that tyme was the Chiefe Pastor of Gods Church.

4. He remayned a fortnight in Rome, and though many endeauoured to alter his purpose of going to Hierusalem, by proposing vnto him the great labours, dangers, and difficultyes which were incident to that long iourney in a yeare of such dearth, and sicknes; yet they could make no impression in him. Only they persuaded him to take 7 or 8 crowns, which

they

they gaue him at his departure to pay for his ſhipping, and paſſage: which afterward hauing remorſe of conſcience & thinking that it was not agreable to the ſpirit of true pouerty, which he deſired to follow in all things, he diſtributed al the ſaid money to the poore that he met vpon the way. In which he endured incredible afflictions, being put back from the townes, lying in the fields; all thoſe who met him flying from him, no leſſe then from death it ſelfe: becauſe they did ſee him ſo pale and wan, and forſaken by thoſe who went along the ſame way.

5. But our Lord (who ſaid, I will not forſake, nor Ioſue 1.

Being alone, & desolate IESVS Christ appeareth vnto him.

leaue thee,) vouchsafed to visit him, as he went from Choca to Padua in a playne field, comforting him with his sweet, and soueraigne presence, and encouraging him to endure harder things for his sake, after which he found more easy entrance into Padua, and Venice, where he would not speake with the Embassadour, who for the Emperour Charles the King of Spayne was Legier in that Common wealth. For he sought not any humane, but the diuine fauour. In Venice he had new difficulties, and feares to dismay, and hinder him from this iourney, because the Great Turke Soliman had taken the Ile of

Rhodes

des the yeare before, and by reaſon of the ſicknes, and agues which he had in that place: but nothing was ſufficient to debate our Pilgrims courage, nor to diminiſh the ſecure, and firme confidence, with which he had ſettled in his hart, that if only one ſhip were to paſſe that yeare to Hieruſalem, yet our Lord would procure him paſſage therin.

6. Being in venice, he asked his meat of almes from dore to dore according to his cuſtome, and in the night he lay in the publick market place of S. Marke, which is the chiefeſt of that Citty. But one night a Senatour, and one of the moſt principall of

A Senator admonished by God, seeketh, & findeth him lying vpon the ground.

that Citty sleeping in his bed with much commodity, and ease, heard a voyce which awakened him, and sayd: *How art thou so daintily, and richly clad, and liuest with so many commodities in thy house, whilst my Seruant remayneth naked in the streets? Thou sleepest in a rich, and soft bed; and he lyeth abroad vpon the hard ground.* The Senator being astonished at this voyce, riseth out of his bed, and in great hast goeth out of his house, vp and downe the streetes, and comming to S. Marks, he findeth our Pilgrim lying vpon the ground, and vnderstanding him to be the man, whom our Lord cōmanded him to seeke, he carieth

him that night to his houſe, & vſeth him with much courteſy. But he, being deſirous to auoyd ſuch delicacies and honour, went to a Spaniards houſe, an old acquaintance of his, who by many intreaties had inuited him thither. After this he ſpake to Andrew Griti, who at that tyme was Duke of Venice, and deſired him to commaund, that he might haue ſhipping: The Duke granted, commanding that he ſhould be caryed of free coſt to Cyprus in the Captaynes ſhip in which the new gouernour himſelfe went.

He taketh ſhip for Hieruſalem, and God cõforteth him and deliuereth him from a great danger.

7. The 14. day of Iuly of the ſame yeare 1523. he went aboard, and departed from Venice, hauing immediatly

before taken a Purgation by reaſon a of great ague, which at that very tyme had aſſayled him: and yet Phiſitians tould him, that if he tooke ſhip that day he would put his life in manifeſt danger. But he being inwardly guided by an other ſuperiour Phiſitian made no account of that which they ſayd, and indeed his going to ſea was the cauſe of his perfect rccouery.

8. In this ſhip wherin he went there were great ſins & wickednes committed, which our Pilgrim inflamed with the zeal and loue of God, reprehended with great liberty, ſo that the Mariners taking this in ill part, determined to leaue him in a deſolate, and

vnhabited

vnhabited Iland. But at the very tyme that they came to it, a ſuddaine & furious wynd did driue theyr ſhip from that Iland, ſo that they could not performe their wicked intent. In this his nauigation our Lord appeared vnto him many tymes, comforting, & cheriſhing him with incredible conſolations, and ſpirituall ioyes, and finally he brought him ſafely to the hauen of Ioppa the laſt day of Auguſt, and vpon the 4. of September before noone, to Hieruſalem.

He viſiteth the Holy places with extraordinary deuotion.

9. It cannot be explicated in few words, what ioy our Lord imparted to this our Pilgrim, with the only ſight of that holy Citty, and what

fauour

fauours he did him al the tyme of his abode there, with a continuall consolation, whilst he imployed himselfe in visiting, and reuerencing all those sacred places, which Christ our Lord had sanctified with his presence, and delighting exceedingly with the remembrance of so inestimable a benefit. Our Pilgrim had determined to remayne in Hierusalem, and to imploy the rest of his life in this holy exercise, as likewise in assisting, and seruing his neighbours in all that his forces could affoard; though he discouered not this last of helping others, to any, fearing popular applause, and the good reputatiō, in which some perhaps might haue of

him.

him. But imparting the intention which he had to remayne in Hieruſalem, to the Father Prouinciall of S. Francis his order who liued there, and he finding many difficulties and inconueniences therin, following his counſaile, and the will of God, who called him for greater matters, he reſolued to returne to Spayne, & to take that eſtate, and manner of life, which our Lord ſhould vouchſafe to ſhew him.

What happened vnto him vpō the Mount Oliuet.

10. But before his departure from Hieruſalem he had an inflamed deſyre to returne, and viſit Mount Oliuet, wher vntill this day are ſeene in a ſtone the ſteps which our Saiour left imprinted with his

Diuine feet, at the tyme of his aſcending into Heauen: and with this deſyre he ſtole ſecretly from the other pilgrims, & alone without guid, or company, or any Turk to defend him (which is a very dangerous thing) he went in all haſt vp to Mount Oliuet, & afterward returned to it againe, full of incomparable ioy, that he might more attentiuely conſider, on what ſyde the ſtep of he right, and of the left foote were placed, which remayned imprinted in the ſtone. And becauſe he had nothing els to giue to the watchmen, that they would let him paſſe, he gaue them a little knife, and a payr of ſizers which he had caryed with

him

him. And although the Fathers of S Francis order, fearing his danger, reprehended him for it, and one of the Christians, who had care of the pilgryms, and was sent for him did both chide, & threaten him, yet our Ignatius was not moued or troubled, for Christ our Sauiour appeared vnto him, and went before him, & bare him company vntill they came to the gates of the Couent: and with this celestiall fauour he endured this trouble with great comfort

Christ our Lord appeareth vnto him.

How

How he returned from Hieruſalem into Spaine: and of the many dangers that he eſcaped.

CHAP. V.

THE tyme in which our Pilgrim returned from Hieruſalé into Italy was very troubleſome with ſnow, and froſt, being in the hart of winter. His garment was of courſe canuas, and his doublet which giuen him of almes, was all cut, and open in the back: his cloake was ſhort, and thrid bare, and of bad cloth: he had no ſtockings at all, but only ſhoes vpon his feet. He found in Cyprus three ſhips ready

to

to depart: one wherof belonged to the Turke, another which was very ſtrong, and wel appointed was of Venice: and the third was a little old bark, almoſt rotten and conſumed. In this third, our Ignatius ſhipped himſelf, for the Captayne of the Venetian ſhip vnderſtanding that he was poore, and had not where withall to pay him, would not admit him: ſaying, that if he were as Holy, as ſome gaue out, he might walk vpon the water, for he ſhould not be drowned. All theſe three ſhips put themſelues to ſayle the ſame day and houre with proſperous wynd; but in the euening there came vpon them a tempeſtuous ſtorme, with

He returneth into Italy and the little ſhip in which he ſayling cómeth home ſafe the other being loſt.

which the Turkiſh ſhip was caſt away with all her people: that of Venice ran herſelf vpō ground neere to the Iſle of Cyprus, and was caſt away, though the men in her were ſaued: and only the little bark, in which the ſeruant of God went, being old, and worm-eaten, arriued ſafe at Venice, in the middeſt of Ianuary the yeare 1524.

2. In Venice he reſted himſelfe a few dayes, and afterwards tooke his iourney for Spayn, hauing only 7. or 8. ſhillings, which were giuen him of almes, and a peece of cloth to couer, and keep warm his ſtomack, which he felt to be much weakened, and conſumed by the force of the cold

and

and his nakednes. But going forward in his iourney, and being at Ferrara praying in a Church, there came certaine poore people to aske of him almes, and he gaue them all the money he had, and going out of the Church, went from dore to dore asking a peece of bread to eat according to his custome.

He giueth all he hath to the poore, and asketh almes frō dore to dore.

3. From thence he tooke his way for Genua, and passed by the armyes, and camps of the Spanish, and French souldiers who at that tyme were at cruell War in Lombardy: & he was taken for a spy & vsed by the Spanish souldiers with little courtesy and modesty: for they accoūted him a foole, beating him with their fists,

He is taken by the Spanish and French souldiers.

and ſpurning him; all which cauſed extraordinary comfort in his ſoule. The French men vſed him more friendly. And finally our Lord guiding him he came to Genua, where he tooke ſhip, and with great danger of Pirats, and enemyes arriued at Barcelona, ending his nauigation in the ſame place, where he had begun it.

He beginneth to ſtudy, to the end he might help his Neighbours: And how his life, manners, & learning is ſeuerely examined, and found ſound & holy.

CHAP. VI.

THE Bleſſed Father being returned to Spayne, was

very

very desyrous to please God and serue him in whatsoeuer he would appoint, but alwayes with intention to imploy himself in helping of his neighbors. To this end after he had considered, and commended the matter much to God, he resolued to study, and to ioyne with the vnction of Spirit which our Lord imparted vnto him, the study, and exercise of learning; and so he did. And being now 33. years of age he began to learne the first principles of Grammer of a vertuous and deuout Maister called Hierome Ardebalus, who taught Schoole in Barcelona, the Lady Elizabeth Rosell (of whom we spake before) giuing him all

He beginneth to study Grāmer.

that was necessary for his sustenance; so great was the spirit & feruour with which he desyred to ouercome himself & please God. And though the Diuell tooke vpon him diuers formes, and vsed new crafts & deceipts to withdraw him from his study: yet the grace of our Lord, and the perseuerance which he gaue to his his Seruant preuayled more to make him to goe forward in his Holy Purpose, then al the deuiles of the Enemy to hinder him.

2. He felt himself in Barcelona somwhat eased of the payne of his stomack, and he presently returned to the great rigour of his accustomed pennances, which by reason of his

want of health, and the labour of ſo long a iourney, he had ſomewhat remitted. Wherefore he made certaine holes in the ſoles of his ſhoes, and tore them by litle and litle, ſo that in the beginning of winter he went barefoote vpon the ground, though his feet were couered with the vpper leathers: & this to auoid oſtentation, which he alſo did in his other Pennances.

3. In Barcelona there befell him two notable thinges in which he ſhewed his patience, and charity: The one was, that hauing notice of certayne light young men, who diſquieted the Nunnery called *of the Angells*, wherein there liued Religious women

He is miſuſed for the defence of Gods honour.

of S. Dominicks order, & was scituated at that tyme without the walls of the citty: he procured to perswade the Nunns to auoid those conuersations & occasions, and to giue themselues to all recollection, and deuotion. By which exhortations those good fellowes, not finding their former intertaynment in that Monastery, were much troubled, and threatned the Blessed Father. And finally diuers tymes they refrayned not from blowes, & once they misused him very much, so that he had necessity to be cured: but for all this he gaue not ouer his enterprize, reioycing greatly to suffer for the loue of Iesus Christ.

4. The second thing was,

that

that comming one day from the foreſaid monaſtery *Of the Angells*, it happened that a man had hanged himſelfe vpon one of the beames in his chamber, into which the good Father ſpeedily entred, and cut downe the rope; and though all held the man for dead, yet did he fall to his prayers, and cryed vnto him, ſo that the man recouered his ſenſes, and gaue ſignes of repentance, and ſorrow for his ſins, and a little after gaue vp the ghoſt. In which accident the circumſtances that cõcurred were ſuch, that it was miraculous in the whole Citty, through which it was ſoone diuulged. He ſtayed in Barcelona two yeares ſtudying

Hereſtoreth life to one that had hanged himſelfe that he might be ſory for his ſinnes.

Grammer, vntill that by the counsail of some learned men in the yeare 1526. he went to the Vniuersity of Alcala, that he might passe to other higher sciences.

5. In Alcala he lyed in the Hospitall of Lewis of Antezana, which was there founded: & he began to study Logick, and Philosophy: and withall heard the Maister of Sentences, by the counsell of some, who with a desire to haue him end quickly, knew not how to direct him. But he became now so inflamed with the loue of God, & with an insatiable thirst to helpe, and remedy the soules, and bodies of his neyghbours, that he contented not himselfe

with

with the ordinary labour of his ſtudies, and of asking almes from dore to dore, to ſuſtayne himſelfe, but that withall he taught children, and ignorant people the Catechiſme, or Chriſtian Doctrine, and guided many in the way of vertue by prayer, and meditation, and gathered almes with which he prouided victualls for ſuch poore, as ſuffered moſt neceſſity.

His behauiour in Alcala

6. This cauſed great admiration in that Vniuerſity, and it was more increaſed by ſeing our Bleſſed Father clad with one only coate of courſe cloth, going barefoot, and in his company other three in the ſame attyre, who followed him, as moued by his example;

ample; and beſides another young man of France adioyned himſelfe vnto them: So that they were called (as it were in mockery) thoſe of the Blancket, or courſe cloth. This admiration (cauſed by the nouelty) gaue occaſion, that he and thoſe in his company were diuerſly ſpoken of in the towne, euery one interpreting that which he did ſee, or heare, according to his owne affectiõ. And although great diligence, and much inquiry was made, & diuers and exquiſite informations taken by the Licenciate Iohn Figueroa (who afterward dyed Preſident of Caſtilla, & at that tyme was Vicar Generall of Alcala to the Arch-Bi-

ſhop

ſhop of Toledo) of his life, and doctrine: yet there was neuer found in word or deed, any vice in his life, or errour in his doctrine, as the ſame Vicar teſtified. Albeit for the greater tryall of the Bleſſed Father, and that the truth might be more knowne, they afterward apprehended him vpon a falſe ſuſpition, and kept him in priſon 42. dayes with great ioy of his ſpirit, to ſee himſelfe ſuffer without fault for Chriſt; which was the thing that he deſired much.

He is cõmitted to priſon without any fault.

7. Wherfore though ſome perſons of great Authority who were much deuoted to him, offered him their fauour ſaying, that they would cauſe

him

him to be set at liberty, if he would; yet he neuer gaue his consent, nor would take any Proctor, or Aduocate, nor any other to plead for his innocency, thinking defence not to be necessary, where there was no fault. And likewise if he had done amisse in any thing, he desired to be corrected by the Ecclesiastical Superiors, to whom all his life he shewed himselfe a child of obedience. After 42. dayes the matter being tryed, and the Processe being concluded, they restored him, and his company to their former freedome, the Vicar aforesaid declaring by his sentence that they were found altogether innocent, and without

fault

fault in any thing which was obiected against them.

8. There happened one thing to the blessed Father here in Alcala which was accounted miraculous, and this it was: that the Vicar hauing commaunded when he deliuered him out of prison, that he should go apparreled like other schollers, he commended the matter to a Priest named Iohn of Lucena, who imployed himselfe in workes of charity, desiring him to procure some almes, to buy him cloathes. They two went one day asking this almes, & they came to a street where many of good sort stood looking on those who were playing at bal, nigh to the house of a prin-

A knight is consumed by fyre who said, that Ignatius deserued a fagot.

a principall Knight, whom I wil not name for iuſt reſpects. This Knight vnderſtanding that they asked almes for that effect, in a great rage, turning to the ſaid Iohn of Lucena, asked him, Why one of his quality would procure that almes? And he added, *Let me be burnt, if this fellow deſerue not to be burned.* Which words were cauſe of great ſcandall to thoſe, who after came to know it, and were acquainted with the Fathers ſanctity. But the ſame day, there came newes, that King Philip the ſecond was borne, in ioy whereof there were great feaſts, and triumphs made in Alcala, and throughout all Spaine. Vpon which

occaſion

occaſion the foreſaid Knight went vp to a Turret in his houſe, where then was a great quantity of gun-powder placed, to make artificiall fyers, and by chance a ſparke fell into the powder; which preſently blew vp the Tower, the Knight being therwith killed and burnt.

9. When the bleſſed Father was told of this, ſheding many teares of pitty, and compaſſion, he ſayd: He foretold it himſelfe this morning, when I paſſed by his houſe, for I wiſhed him no ſuch harme. This accident was very publick, and notorious in Alcala, and accounted rare, and miraculous, for the declaration of the Fathers ſanctity.

From Alcala he went to ſpeake with Don Alfonſus of Fonſeca Arch-biſhop of Toledo, who at that tyme was at Valliadolid, and he intertayned him with great benignity, offering him his fauour and protection, if he would vſe the helpe of him, or his in Salamanca, giuing him money to carry him thither. When he came thither he began to imploy himſelfe (as he was wont) in ſtirring vp the peoples harts to the holy loue, and feare of our Lord: In ſo much, that within a few daves, ſome Religious, and zealous perſons, moued with the danger of the tymes, and the freedome wherwith he ſpake, and the concourſe of

the

the people who heard him (fearing leaſt vnder the cloke of holynes, ſome euill might lie hidden which afterward could not be ſo eaſely remedied) gaue aduiſe to the Biſhops Prouiſor, and procured that he, and one in his company ſhould be apprehended and caſt into priſon, being locked togeather ſo ſtraitly in a great and long chaine, that they could not go one from the other, vpō any occaſiō whatſoeuer But in that very place the B Father, omitted not his accuſtomed exerciſes, nor to ſpeake freely in the commendation of vertue and reprehenſion of vice, exciting mens harts to deſpiſe the world.

How & why he was apprehended in Salamanca.

mit. The concourse of people which went to heare him was great, as likewise the fruit which proceeded from his words; but the ioy of his hart was far greater, to see himselfe in fetters, & chaines for Christ. For all his desires, and wishes were to dye for our Lord, who dyed for him vpon the Crosse; and so he tould to some, who went to comfort him, and shewed much griefe for his sufferings, reprehending this their false pitty and compassion, because they knew not the treasures, which are contayned in the Crosse of Christ. They remayned in prison 22. dayes, receauing many fauours of our Lord in their soules, and

were

were well prouided of all that was neceſſary for their bodies, by the charity of ſuch deuout perſons, as had taken notice of them, and bare them affection. At the end of theſe 22. dayes, the forſayd Prouiſor with the aduiſe, and conſent of other learned men ſet them at liberty, declaring them to be men of pure and ſincere life, & that he had not found any ſpot, or ſuſpition at all in them.

They ſet him at liberty, and declare the goodnes of his life and doctrine.

How he went to Paris to finiſh his ſtudies. And what happened vnto him there.

CHAP. VII.

IT was Gods will, that this Bleſſed man ſhould be Fa-

ther of many children, & therfore, though with contrary wynds, and boysterous wames, he guided him to that hauen where he might serue him according to that which he himselfe had decreed. To this end, he gaue him a great, and inflamed desire, to draw others into his company, and to imploy himself wholy with them in the spirituall help of his neighbours: and withall he moued him, to go to the Vniuersity of Paris; which at that tyme was the Mother of all Vniuersities, & the common Schoole, and Theater of the world.

2. The motion, and inclination which he had to this iourney, was with so great

force

force& vehemency, that many ſpirituall men, and his beſt friends could not diuert him from it, by propoſing vnto him the ſharpnes of the tyme and hard winter, & the open and bloudy war which was betwixt Spayne and France, togeather with the many dangers by the way, alleadging vnto him many, and late examples of horrible crueltyes, which the ſouldyers had practiſed againſt thoſe, that trauailed in thoſe parts. But all theſe thinges were not ſufficient to ſtay him, becauſe he felt himſelf caryed with the fauourable wynd of the Holy Ghoſt, fynding peace in war, in dangers ſecurity, and reſt in labours. And ſo he tooke his

He goeth to Paris in a cold ſeaſon, & with danger.

iourney through France on foot, and with the fauour of God, who guided him, arriued safe at Paris, without passing any danger, in the beginning of February 1528.

His studyes, labours & persecutions at Paris.

3. At Paris before he went forward in other higher studyes, he perfected himselfe in the Latin tongue, studying Humanity almost two yeares. After this he began his course of Philosophy, and ended it with great commendation, taking the degree of Maister of Arts, by his Maisters persuasion, and that by this degre he might (before men) haue some testimony of his learning, the better to help others. Hauing ended his course of Philosophy, he studyed Di-

uinity, our Lord doing him great mercy, and fauours: and beſydes the labour which he tooke in ſtudying, he endured other great, & extraordinary incommodityes For in the beginning he liued in the Hoſpitall of S. Iames, asking from dore to dore that which he was euery day to eat, and he was alſo inforced the 3. firſt yeares to go diuers tymes to Flaunders, and once into England to gather ſome almes of the Spaniſh merchants (who reſided there) with which he might poorely ſuſtayne his life. He gaue himſelfe likewiſe to very auſtere pennances, & to ſuch a rigorous life, that it alone was ſufficient to bereaue him of his health, as in

effect it did, in such sort, that he was constrayned (not without euident perill of his life) to interrupt the course of his studies.

4. Now what shall I say of his other imployments in helping, inflaming, and directing his neighbours to all vertue? What of the most grieuous persecutions which he endured for this cause, which were many, and very continuall? For certaine young schollers, being noble and of excellent witts, hauing forsaken al that they had, to follow the counsailes of Christ our Lord, and moued with the wordes and example of this Blessed Father, made a great change in their life, and gaue

all

all their wealth to the poore, begging themſelues from dore to dore, and lyuing as poore people in the hoſpitall. This cauſed a great ſtyrre in the Vniuerſity, and their kindred & friends (who were not pleaſed with ſuch courſes) conceaſued great hatred againſt him, whome they knew to be the author of that new life, which they accounted folly. And ſo they began to perſecute, and calumniate him, raiſing many falſe teſtimonies againſt him, as the world is wont to do, againſt Gods ſeruants.

5. Neither did the matter end in words alone: for in the Colledge of S. Barbara, where at that time, he ſtudyed Philoſophy, they would haue

cor-

corrected him publickly, with a ſeuere, & publick kind of puniſhment which vſed to be inflicted vpon ſuch as were vnquiet, and of a turbulent behauiour: and this, becauſe he exhorted his ſchole-fellowes to the deuout frequentation of the Holy Sacraments, and to giue themſelues vpon feſtiuall dayes, more then at other tymes, to prayer; and becauſe by this his counſail, a certaine Spaniſh ſchollar, named Amadore, had left the Colledge, & the world to follow Chriſt naked vpon the Croſſe.

6. And although the Father knew before, what was intended, and deuiſed againſt him, and after that the Colledge gates were ſhut, and the

bell

bell rung, and the Maisters ready with their rods in their hands to correct him, and all the schollars gathered together to behould this spectacle, he remayned so vndaunted, that he was neither troubled, nor shewed any weakenes: yea, least the glory of Christ should be diminished, & Vertue dishonoured, and accounted an ignomy amongst Christians, & those tender plants, which had begun to florish should be blasted with that whirldwind, he spake to the Rector of the Colledge with such a maiesty, and freedome (offering himselfe on the one syde very prompt, and ioyful to haue that Sacrifice made of him; & on the other declaring

His fortitude & alacrity in ignominies and iniuries,

the

the harme, which thole who were as yet but beginners, & render in vertue, would receaue, if he ſhould be puniſhed, for hauing exhorted them thereunto) that the Rector there befor all thoſe who were gathered together asked pardon of him, as of a Saynt, who made no account of his owne ignominy, but only of the honour of God, and the good of his neighbours.

7. Thus this chaſtiſement was omitted, and Vertue remayned with more reputatiō, and the Holy Father came to be more known. & the Rector (who was named Doctor Iames Gouea, of Portugall, a learned and pious man,) remayned with ſuch affection to

the

the Father, and for his ſake to his children, that in progreſſe of tyme, he was the principal Author who perſuaded the King of Portugall, Don Iohn the third, to ſend the Fathers of the ſociety of Ieſus to the Eaſt Indies, who ſince haue done ſo much good in thoſe remote, and large Prouinces, conuerting innumerable ſoules of Infidells, to our Holy Religion: our Lord taking ſo ſmall and ignominious an occaſion, for ſo great a thing, & ſo much to his glory.

What meanes God tooke to open the gate, for the children of Ignatius to goe to the Eaſt Indies.

8. Out of all that which men did againſt the Bleſſed Father, God drew profit for the Father himſelf who endured it, & for thoſe who euery day ioyned themſelues vnto

him,

The Inquisitor of Paris approueth the proceedings of Ignatio.

him with desyre to imitate the examples of his vertues; and they serued also for a greater, and more cleere testimony of the truth. As it happened here in Paris, where his Aduersaries not contenting themselues with the calumniations, & false suspitions which they had raised against the Blessed Father, they denounced him also to the Inquisitor, who was a learned, and a graue Deuine, called Maister Matthew Ory, a Friar of S. Dominicks order. But the Inquisitor remayned so well satisfyed with the Fathers life, & learning, that he demaunded of him the booke of Exercises, which he composed in Manresa (as we haue said) and it

pleased

pleaſed him ſo much, that with his leaue he tooke a copy of it for himſelf: & gaue a teſtimony by authentical Writing, of the innocency, and purity which he had found in his life & behauiour. And afterward in Rome, in a great ſtorme, which was raiſed againſt him, and againſt thoſe of his company, the ſame Inquiſitor was one of the witneſſes of the innocency of Bleſſed Father Ignatius, and an approuer of his doctrine, as ſhall be declared hereafter.

Of those that adioyned themselues to B. F. Ignatius, and of their vertuous imployments.

CHAP. VIII.

AND becauſe the Father had an eye, and deſire to get, and procure Company which might help, and concurre to the ſaluatiõ of ſoules, our Lord hauing called him to this ſo great an enterpriſe; he was attentiue to nothing more then to gayne ſome yong men of good ability, and laudable cõuerſation, who might haue the ſame intention: and ſo he gained Peter Faber of Sauoy, Francis Xauier of Nauar,

Iames Laynes of Almacan, Alfonſus Salmerõ of Toledo, Simon Rodericus of Portugal, and Nicolas Bobadilla, who was of a place night to Palentia. After theſe their came likewiſe to him other three, who were Claudius Iaius of Sauoy, Ioan Codury of the Delphinat, and Paſchatius Broüet of the Prouince of Picardy; ſo that they were in all ten. And though, they were of ſo different Nations, as ſome of Spayne, and others of France, at the tyme that thoſe two Kingdomes were at ſuch terrible warres, notwithſtanding they were all of one and the ſame hart, and will.

2. All theſe were Maiſters of Art, and ſtudied Diui-

nity, and the day of the Assumption of our Blessed Lady at a Church not farre from Paris called *Mons Martyrum*, after they had confessed, and receiued the body of Christ our Lord, they made a vow to leaue, vpon a certaine day appointed, all that they had, and to imploy themselues in the spirituall profit of their neighbours, and to goe in Pilgrimage to Hierusalem, if cõming to Venice they might haue commodity to doe it within a yeare. And if they could not goe within that yeare, or if in going they could not stay at Hierusalem, to offer themselues at the Popes feet, the Vicegerent of Christ our Lord, that his Holynes

might

might freely dispose of them, in the seruice of the Church, and the saluation of soules.

3. This being agreed vpon among themselues, Blessed Ignatius gaue order to the rest to take their iourney towards Venice, when their studyes were ended, where he would expect them, after that he had byn first in Spaine, and dispatched there certaine businesse for some of them, and other important affaires for the seruice of God, which caused him to goe thither. With this resolution he departed from Paris, and came to his owne Countrey, where though his Brother were Lord of the Place, yet he would by no meanes lodge in his house,

What he did in his owne Coûtry

nor take that, which he needed of him, but liued in the hoſpitall, asking his poore Victualls from dore to dore. There he taught the Catechiſme, of Chriſtiã Doctrine, and preached with ſuch concourſe of people which came from many villages, that he was inforced to preach in the fields, becauſe the multitude could not be contayned in the Churches, and many that they might heare, and ſee him the better, climbed vp into trees: and though the Father was very weake, and ſicke of an ague, yet he preached thrice euery weeke; and all the words which he ſpake, were plainely heard more then a quarter of a mile, from the

place wherin he ſtood, which ſeemed very ſtrange, and miraculous.

4. With theſe his Sermons he rooted out many vices, and eſtabliſhed many things profitable for ſuſtayning the poore, and the amendment of thoſe who were in mortall ſin, prouiding in all things for the good both of ſoules & bodyes, and leauing all that Country in admiration, and repleniſhed with a moſt ſweet odour of his vertues, and the miracles which God wrought by him. For in that place he healed a man named Vaſtida, who had byn many yeares much troubled with the gout; and a vertuous woman who had byn in a cõſumption for ſome ſpace;

He cureth a man of the gout, & a womã in a conſumptiõ, and another poſſeſſed.

and deliuered another, who had byn tormented by the Diuell foure yeares. And our Lord wroughe other things by his meanes, which were held for miraculous; by reason wherof, and for his holy life, all the people respected him so much, that they did striue to touch his garments, esteming him as a Saint, and a great Seruant of God.

5. From hence alone, & without money, asking almes by the way, he went to Rampelona, and from thence to Almaçan, Siguença, & Toledo, to dispatch the busines which was commended vnto him. Afterward he took ship, neere to Valentia, for Italy, and with great labour, incom-

moditys and dangers, he arriued with our Lords fauour at Venice, to expect his company there, as they had agreed in Paris. But the Diuell esteming him now his open enemy, and foreseeing the warre which he was to make against him, did persecute him there also, and by certayne of his ministers published, that he was a fugitiue, and that his statua being burnt, was fled from Spayne, and other things of like nature, but all false; and were declared to be such by Hierome Verall Archbishop of Rosa, who after was Cardinall of the Church of Rome, and at that tyme Apostolicall Nuncius in Venice. In the tyme that he stayed for

He is accused at Venice and declared innocēt.

his company he did much good, drawing many learned, & pious men to Gods seruice, who vnited themselues with him, and directing some of those Senators to all vertue, and leauing a most sweet memory of himselfe, with all that knew, and conuersed with him.

6. His company came from Paris to Venice the 8. of Ianuary 1537. hauing endured much by the way, it being long, and the tyme sharp, and rigorous, and they comming also on foot with much discommodity: but they ouercame all difficultyes by the particuler graces, which God gaue them, and with an inflamed desire to suffer much for

The rest of his company commeth to Venice, & there serue in the hospitalls.

him

him. In Venice they found their Father, and Maister Ignatius, with the other cõpany which was come vnto him, and they imbraced on another with exceding great contentment. They presently deuided themselues into diuers Hospitalls, to serue and assist the poore. Afterward they went to Rome on foot, with extreme pouerty, and need, asking almes, and fasting euery day, because it was in Lent: where hauing receiued the benediction of Pope Paul the 3. to goe to Hierusalem with the same pouerty, they returned to Venice, where Father Ignatius remayned.

7. There those who were not priests tooke that order,

They are made Priests & deuide themselues in the state of Venice.

the day of S. Iohn Bapt. in the same yeare 1537. hauing before made the vowes of Chastity, and Pouerty, in presence of the Apostolicall Legate. And to expect their going to Hierusalem, they deuided themselues in the Cities of the dominion of Venice: and Fa. Ignatius, with Father Faber, & Father Laynes remayned 40. dayes without the Citty of Vincenza, in a little house, or Hermitage, which was left desolate & halfe falne downe, without dores, or windowes, so that the wind, and water entred in on all sides. They slept on the ground vpon a little straw, and had nothing to eat, but a few hard, and mouldy crusts of bread, which were

giuen them of almes, not with out difficulty, ſeething them firſt in a little water, that they might be able to eat them.

8. But afterward hauing wholy loſt their hope of going to Hieruſalem, they reſolued to deuide themſelues in the chiefe Vniuerſities of Italy: & B. F. Ignatius with Father Faber and F. Laynes went to Rome, whither God called them, to begin the new Society, & Order, which through the whole world, was ſo much to increaſe his glory. It was a very markeable thing that for many yeares before that of 1537. & after that vntil 1570. there neuer fayled ſome ſhips for pilgrims to go to Hieruſalem, but only that yeare. For

our Lord directed the courses of this Blessed Father, and of these in his company for higher matters, then they vnderstood, or thought of in the beginning.

The Society of Iesus is founded, and confirmed by the Sea Apostolick: and Ignatius is ordained Generall.

CHAP. IX.

THE Blessed Father, after he was made Priest, had take a whole yeare to prepare himselfe for his first Masse. In this tyme, he imploied himself with all the forces of his soule most humbly beseeching the glorious Virgin Mary, the Mo-

Ignatius his deuotion to our B. Lady.

ther

ther of God, that ſhee would bring him vnto her Sonne: & that ſince ſhe is the Gate of Heauen, and a ſingular Aduocate betwixt God and Man, ſhe would procure him entrance; that her moſt Bleſſed Sonne might take notice of him by her meanes, and he might come to knowe her Sonne, & reuerēce him with a moſt entire hart & deuotion. He added moreouer, that ſince the enterpriſe, which he had vndertaken for his ſeruice, was ſo great and hard, that ſhee would open the gate, and take away the difficulties which might hinder in ſo important an affaire.

2. With theſe deſyres, & wiſhes the B. Father tooke

his

his way towards Rome, on foot, with F. Faber, and F. Laynes in his cõpany, asking almes, as they were wont: and he receiued the moſt Sacred Body of our Lord euery day at their hands: and in all his iourney, he was illuſtrated, and ſtrengthned with heauenly inſpirations, and ſpirituall comforts. But one day drawing nigh to the Citty of Rome, leauing the two Fathers in the field, he went into a deſert, and ſolitary Church ſome mile from the Citty to pray. There amidſt the greateſt feruour of his prayers, he felt his hart changed, and God the Father appeared to him, together with his moſt Bleſſed Sonne, who carried

the

the Crosse vpon his shoulders: and with the eyes of his soule, illustrated with that resplendent light, he saw that the Eternall Father, turning to his only begotten Sonne, commended Ignatius, and those in his company vnto him; with exceeding great loue, putting them into his hands. And our most benigne Iesus hauing receiued the vnder his patronage, & protectiō, as he stood in that manner, with his Crosse, turned to Ignatius, and with a louing, and mild countenance said vnto him: *Ego vobis Romæ propitius erò*: I will be fauourable to you at Rome.

Christ with his Crosse appeareth to him and promiseth him his fauour.

3. With this diuine reuelation, our Father remayned very much comforted, and

strenghtned, and he related it afterwards to those in his cõpany, to animate them the more, and to prepare them for the troubles which they were to endure. And with this vision, together with many other excellent illustrations which he had, the most Sacred name of IESVS, was so imprinted in his soule, with an earnest desyre to take our Saviour for his Captaine, carrying his Crosse after him: that this was the cause, that at his, and the other first Fathers humble suite, and request, the Apostolicke Sea, at the Confirmation of our Religion, called, & named it, THE SOCIETIE OF IESVS; which was first done by Pope Paul the

Why he called his order the Society of IESVS.

third,

thirde of that name, after a terrible tempest, which was raised against it in Rome, by occasion of a certaine heretical Preacher, to whome our Fathers oppoſed themſelues. Which ſtorme ſoon ceaſed, by reaſon that our Lord brought in that occaſion, and in that very tyme, not without a ſingular & particuler prouidence, thoſe who had been the Bleſſed Fathers Iudges in Spayne, France, and Venice, that now they might be witneſſes of his innocency, and vertue. By which meanes the truth being knowne, the Gouernour of Rome, pronounced ſentece in fauour of our Bleſſed Father, and of thoſe in his company, by order of his Holynes.

What difficulty there was in the confirmatiō of the Society.

Who to proceed more maturely in the busines of the Confirmatiō of this Religion, committed it to three Cardinalls, who in the beginning were very opposite & auerted, especially Cardinall Bartholomæus Guidichion, because he iudged, that new Orders of Religion were not fit to be begun, but the ancient reformed, according to the Decree of Innocentius the third in the Lateran Councell, & of Gregory the tenth in the Councell of Lyons. Which very difficulty, those two great, and glorious Patriarks S. Dominick and S. Francis had in the Confirmation of their Sacred Religions: for the workes of God must passe through this

examine

examine, and fornace.

5. But our Lord Ieſus hauing now taken Ignatius vnder his wings, and promiſed to fauour him in Rome, changed the mind of Cardinall Guidichion in ſuch ſort, that he was heard to vtter theſe words: *I like not new Religions but yet I dare not omit to approue this: for I feele inwardly in my hart ſuch extraordinary motions, that the diuine Will carryeth me to that, which I am not inclined to by reaſon; and imbrace that with my affection, which by the force of humane reaſons I vtterly diſliked.* And thus this very Cardinall commended the Inſtitute of the Society very earneſtly to the Pope: & his Holynes readit, and with the ſpi-

rit of the Chiefe Bishop laid: *Digitus Dei est hic*: This is the finger of God; affirming, that from so small, and weak beginnings he hoped for, and expected no small fruit for the Church of God. And so he confirmed the Religion of the Society, in the yeare 1540. the 27. of September, which is the feast of the S. Cosmus & Damianus: but yet he added a certaine Limitation, which he tooke away three yeares after, cõfirming the Society a new. And the yeare 1550. Pope Iulius the third, who succeeded Pope Paul, approued it againe: and the other Popes, who haue followed since, haue established, & enriched it with many Graces, & priuiledges, as may

Pope Paul the the third confirmeth the Society.

be

be seene in their Bulles, and in the Summary therof.

6. But returning to our blessed Father Ignatius, when the Society was thus confirmed, by the Vicegerent of Christ (as we haue said) there met in Rome, the Lent following in the yeare 1541. the first Fathers who remayned in Italy, for the election of a Generall, and the others sent their suffrages by writing. And by common consent of all, the B. Father was declared Generall. His humility was so great, that he could not possibly be perswaded to accept of it, but intreated the Fathers most effectuously not to giue him that charge, of which he was so vnworthy, and

He is made General.

and which he could not exercise without the domage, and harme of the Society. So that finally they were inforced to comfort him, and to condescend to him so farre, as to take other foure dayes to commend that affayre to our Lord anew, and to beseech him to discouer vnto them his holy will. But they continued in their former resolution the second time also, which notwithstanding was not sufficient to ouercome the Fathers humility, and the true contempt which he had of himselfe, vntill being retired for some dayes, and hauing made a generall Confession in S. Peters *de Monte aureo*, to a Father of S. Francis

Order

Order, called Fryar Theophilus, a holy man, and of great parts (with whom before the confirmation of the Society, he was wont to confesse) he tould him, that he resisted the holy Ghost, in resisting his Election.

7. To this voyce our humble Father Ignatius yeilded himselfe, bowing his neck to the yoke, which our Lord laid vpon him: and the 22. day of Aprill of the same yeare 1541. he went with the other Fathers, and three Brothers (of which my selfe was one) to visit the 7. Churches and Stations of Rome, and in the Church of S. Paul he said masse, and made his profession, giuing the B. Sacra-

Ignatius and the other Fathers make their profession.

ment to the other Fathers, who likewise made their profession in his hands, shedding many teares, for their spirituall ioy, and feruent deuotion: Yeelding many thanks to our Lord, because he had vouchsafed to bring that to effect, and finall perfection, which himselfe had begun. From that day forward the Society was acknowldged, for a Religion approued by the Sea Apostolike, hauing in it Religious men obliged with their solemne vowes, and profession, and with a Superiour and head, who was to gouerne it for Gods greater glory, and the good of his Church.

How

How he behaued himselfe being made Generall; & of diuers new Colledges founded by his meanes.

CHAP. X.

PRESENTLY after he was made Generall, the first thing that he did, was to rise very early the next morning, and to awake all the house; iudging it to be his office to watch prepetually ouer all, and to procure, that all his subiects should watch & euery one attend carefully to their imployment. And to humble, and debase himselfe so much the more, by how much the degree in which God had placed

ced him was high and eminent, he went into the kitchin, and performed the office of Cooke, and ſuch other things of like quality for many dayes, with ſuch diligence that he ſeemed a Nouice, who did it only for his owne greater profit, and mortification.

2. This being ended he began to catechize, or teach the Chriſtian Doctrine in our Church, which he continued for the ſpace of ſix, and forty dayes, explicating daily the commandements, articles, & other things appertayning to the principles of our holy faith. All which he declared in Italian, with improper, and vnpoliſhed words, but vttered with ſuch ſpirit, and

force

force, that they moued the hearers to compunction; in ſuch ſort, that they were ſo pierced with ſorrow, that preſently vpon hearing him they went to confeſſion, and could ſcarce ſpeake by reaſon of the aboundance of teares and ſighes, with which they bewayled their ſinnes. Of which I my ſelfe am witnes, being at that tyme but very young, and repeating euery day that which the B. Father had taught.

3. Beſides all this, the holy Father attended to plant, propagate, and extend his new order of religion throughout the world. He ſuſtayned it with his prayers, ruled it with his wiſedome, gaue it life

with

with his ſpirit, defended it with his valour, and edified, and inflamed it to all vertue with his example. And our Lord, who had choſen, and preuented him with the bleſſings of his ſweetnes, fauoured him with ſo large a hand, that whatſoeuer the B. Father vndertooke, ſeemed proſperous and ſecure. In ſo much, that after the Society was confirmed by the Sea Apoſtolike, (they at that tyme being ſo few) our Lord ſpread them in ſuch ſort ouer the world, that within the ſpace of one yeare, they were in France, Italy, Germany, Spayne, Portugall, Ireland, and the Weſt Indies, not without much admiration.

The propagation of the Society within a yeare after the confirmation.

4. Our

4. Our B. Father was Generall for the ſpace of fifteene yeares, three moneths, and nine dayes, from the 22. of Aprill, in the yeare of our Lord 1541. vntill the laſt of July 1556. in which he departed this world. All this tyme he remayned in Rome, without going thence, vnles it were twiſe, once into the Kingdome of Naples, and another tyme to the Citty of Oruieto, where Pope Paul the third was at that ſeaſon; both which iourneis he vndertooke for affayres of great importance.

The B. Fathers employments being General.

5. In all theſe yeares his imployments were to found, and gouerne by himſelfe, the houſe of Rome (which is the

mother

mother, and Head of the reſt) and to ſend his children to preach in the world, giuing them inſtructions, by obſeruation wherof they might become worthy workemen of Ieſus Chriſt; who with the edification, which by Gods fauour they cauſed in all parts, drew the peoples affection vnto them, & increaſed their deuotion in ſuch ſort, that many deſired Colledges of the Society, to the end they might receiue the more profit by their doctrine, and holy inſtitution. And to this the holy Father did carefully cooperate, ſending thoſe of the Society to the places, which ſeemed moſt neceſſary, and conuenient for the founda-

tion

tion of ſuch Colledges, and houſes, as were required: and that this plant, which our Lord of his goodnes would haue to increaſe ſo much in his Church, might dayly be more firmely rooted.

6. And becauſe the Diuell bare great hatred, and enuy to the B. Father, and his religion, and in all parts moued great contradictions, and perſecutions againſt it; he as a valiant Captaine encountred the common enemy, making as fierce reſiſtance againſt him, and clearing the truth, not permitting that ſuch lyes, as the Diuell by his miniſters ſpread abroad ſhould preuaile againſt it. Notwithſtanding the Father was not content

with these so many, & so great imployments, which had beene able to weary a Gyant: but with an enflamed desire, and charity to helpe his neighbours (as if he had nothing els to do) he laboured to profit them abroad, and procured to extirpate certayne vices out of the Citty of Rome, & to institute therin many workes much to Gods glory, and the spirituall benefit of soules.

The pious workes which he did in Rome.

7. As for example: that the Phisitians should not cure the bodyes of the sick, before their soules were cured with the holy sacrament of Confession, according to the Decretall of Innocentius the third. That there should be a house erected in Rome for the *Cathe-*

cumeni

cumeni; in which the Iewes, and Infidells, who desired baptisme, and are brought to the knowledg of the Truth, might be receyued and maintayned. To him likewise is the worke, commonly knowne by the appellation of *Our Lady of Grace*, to be attributed; which was begunne in the monastery of S. Martha, wher there was a Confraternity, or brotherhood instituted to recollect, and retyre all such maryed, or vnmaryed womẽ, as remained in euill estate, vntill they were reconciled to their husbands, or had some other condition wherin they might liue without our Lords offence.

8. And the charity of the

Bleſſed Father was ſo great, that when theſe poore women forſooke their euill life, he himſelfe would accompany them through the Citty, notwithſtanding his yeares, authority, or office of Generall. And whereas ſome tould him, that he loſt his tyme, becauſe theſe women through their euill cuſtome, did eaſely returne to their former vices, the holy man anſwered with maruelous repoſe: *I account not this labour loſt, yea I aſſure you, that if with the labours & cares of my whole life, I could procure any one of theſe to paſſe only one night without ſinning, I would eſteeme them well beſtowed, that the infinite Maieſty of my Creator, and Lord, might not be offended in*

that

that ſhort ſpace.

9. He laboured no leſſe to relieue the neceſſity, & ſolitude of Orphanes. And ſo the two houſes which are in Rome, for ſuch children of both ſexes were by his meanes erected. Likewiſe with no leſſe, yea with more care, he procured the foundation of the Monaſtery of S. Catherine in Rome, called *de Funarijs*, in which Virgins, who eyther by the negligence or defect of vertue in their mothers, or by reaſon of their pouerty are in danger, doe retire themſelues, as to a ſanctuary. For his charity was ſo great, that he alway treated of ſuch things, as might profit his neighbours, and further their ſaluation. And that this

charity of the Blessed Father, togeather with his fortitude, and constancy, in the workes which he vndertook for Gods greater seruice, might the better appeare, our Lord permited terrible persecutions, and tempests to be raised against him, for these his good, and profitable labours: which notwithstading finally did breake their furious waues vpon the rocke of truth, and the workes remained more firme with these contradictions; and the Fathers sanctity more approued, and knowne.

10. It cannot easely be believed, how many things were borne vp, and sustayned with the shoulders of this diuine Giant, and with what valour,

and

and ſpirit he ſuſtayned them, eſpecially hauing ſo weake, and ſickly a body. For beſides the affaires already mentioned which had byn ſufficient to weary many men, diuers Princes, and perſons of all qualityes, did write vnto him, from almoſt all the parts, and Prouinces of the world. Some for their deuotion commended themſelues to his prayers: others to benefit themſelues by his prudence and wiſdome, demaundinge his counſell: others to help themſelues with his fauour, and induſtry in diſpatching buſineſſe: others to giue him thankes for the benefits, and good aſſiſtance receiued from his children: and others for other reſpects.

And they were ſo many, that only this employment had byn ſufficient to tyre any ſtrong man, if he had not byn vpholden by the mighty hand of our Lord, who gaue him forces for all. So that when he was moſt weary, ſickly, and alone, and without the helps which were neceſſary for ſo great a charge, he ſeemed moſt ſtronge; and in his weaknes was diſcouered, and ſhined the vertue and force of God.

Of the happy Death of B. Ignatius: and what happened therat.

CHAP. XI.

THE bleſſed Father with the force of his ſoule ſupported

ported the weakenes of his body, enduring with great patience the troubles of this pilgrimage, and conforming himselfe in all things to the will of God: but he had such an enflamed desire to see, and enioy him, that he could not suppresse the gladnes which he cõceiued in thinking vpon his passage out of this world, without teares. Wherfore being now loaden with yeares, wearied with sicknes, afflicted with the perturbation, & new calamityes of the Church, and hauing an ardent desire so be with Christ, he began to beseech him with many teares, and sighes, that he would vouchsafe to take him out of this exile, and banishment and

carry him to that place of reſt, where he might praiſe him, and enioy his bleſſed preſence, with the freedome, which he deſired.

He foreknew his death, & wrot of it to Doña Leonora Maſcareñas.

2. And our Lord heard his requeſt, giuing him certayne ſignes, and pledges therof. Whereupon, in a letter which he wrot to Doña Leonora Maſcareñas, who had byn Nurſe to Phillip the ſecond, the Catholike King of Spayne, and his very deuout daughter, he tooke his leaue of her, telling her (as ſhe her ſelfe afterward told me) that, thet ſhould be the laſt letter, which he would write vnto her, & that he would earneſtly commend her to God in heauen. Wherefore vnderſtan-

ding

ding that this ſo happy, and ioyfull a day for him approached (though at that tyme he had not any great ſicknes, but only his ordinary weakenes, and indiſpoſition, which ſeemed not ſtrang to them that lyued with him) the Bleſſed Father went to Confeſſion, and receiued the bleſſed Sacrament, as he was wont to do, when he could not ſay Maſſe: and vpon the 30. day of Iuly at three of the clocke in the afternoon, he called for Father Iohn Polancus Secretary of the Society: who litle thinking what he would haue with him, the B. Father tould him with exceding great repoſe, that the houre of his departure out of this world drew

neere

neere, willing him presently to go kisse the Popes Holynes feet in his name, and to craue his blessing for him, and a Plenary Indulgence of his sinnes, that so he might enter with more confidence and comfort into that his last iourney: all which his Holynes graunted very willingly, giuing great signes of loue, and griefe.

3. The Phisitians being called, said, that the sickneſse was not dangerous, and the Father made no alteration in his proceeding (for being so humble, he would not make any ostentation of the gifts receiued from our Lord, nor of that which he knew, but let the Phisitians do their office,

and

and permitted, that their opinion, and counsell should be taken, and followed in all things: and in this manner the next morning, which was Friday, one houre after sunne rising, lifting vp his hands, & fixing his eyes on Heauen, calling vpon IESVS with his toung and hart, with a ferene and quiet countenaunce, he rendered his Blessed soule to him, who had created it for his so great Glory, the last of Iuly in the yeare 1556. A man truly humble which he shewed euē in that his last houre: since that knowing (as he did) the tyme of his death, he named no Vicar Generall (as he might haue done) nor would call his children to exhort them

His departure the last of Iuly. 1556.

them, and to giue them his Blessing, nor make any other demonstration of a Father, to signify that he had done nothing, and accounted himself as nothing in the foundation of the Society.

4. He deceased at the age of threescore and fyue yeares, and in the 35. yeare after his Conuersion: in which space he liued in extreme pouerty, pennances, peregrinations, labours in study, persecutions, prisons, fetters, with other great troubles, and molestations, all which he endured with a cherefull, & admirable constancy, for the loue of Iesus Christ, who gaue him victory ouer the Diuells, & all his other aduersaryes which

procu-

procured to ouerthrow him. He liued 16. yeares after the Society was confirmed by the Sea Apoſtolick, and in them he ſaw it multiplyed, and extended almoſt thoroughout the whole world. He left eſtabliſhed 12. Prouinces, that of Portugall, of Caſtilla, of Aragonia, of Andaluzia, of Italy (which cõprehendeth Lumbardy, and Toſcan) of Naples, of Sicily, of Germany, of Flaunders, Fraunce, of Bralile, and of the Eaſt Indies: & in theſe Prouinces there was at that tyme about one hundred Colledges, or Houſes of the Society.

What houſes, and Prouinces of the Society he left foũded.

5. The death of ſo Holy, and excellent a man cauſed great feeling, and ſorrow in

Rome,

Rome, especially amongst his children, who remained there, & afterward in the rest of the Society, in which presently after his decease, the fauour which proceded from their dead, or rather truly lyuing Father was perceyued. For throughout the whole Society there ensued a most tender feeling of his most fragrant memory, ioyned with teares of cõfort, and a desyre repleniſhed with holy hope, togeather with a certayne vigour, and fortitude of spirit: so that they all seemed to burne with new desyres of labouring, and suffering for Christ.

6. His body was placed in a low, and humble tombe, the first day of August at the

right

right hand of the high Altar, in our litle Church of the B. Virgin Mary in Rome. Afterward vpon the ſame day of his death in the yeare 1569. it was trāſlated to another place in the ſame Church, becauſe the high Altar was changed: and finally in the yeare 1587. vpon the 19. day of Nouember which is dedicated to S. Pontianus Pope, and Martyr, it was tranſlated againe, with great ſolemnity to the new, and ſumptuous Church of the Profeſſed Houſe, which Cardinall Alexander Farneſius had erected.

7. It was placed in a cheſt of lead, vnder a vault, at the right hand of the high Altar, with a playne ſtone, which

couereth the graue, and in the wall a black shining marble, in which these words are engrauen.

D. O. M.
IGNATIO SOCIETATIS IESV FVNDATORI. OBDORMIVIT IN DOMINO AETATIS SVAE ANNO LXV. CONFIRMATI A SEDE APOSTOLICA ORDINIS XVI. SALVTIS HVMANAE M D.LVI. PRID. KAL. AVG. EIVS IN CHRISTO FILIJ PARENTI OPTIMO POSS.

That is;

To Ignatius Founder of the Society of Iesus, as to their most louing Father his childrē in Christ erected this memory. He rested in our Lord in the 65. yeare of his age, and in the 16. after the Confirmation of

his Religion by the Sea Apoſtolick, and in the yeare of our redemption 1556. the day before the Calends of Auguſt.

8. In this place remayneth the body of this Bleſſed Patriarch at this day, reuerenced not only by all his childrē, but alſo by the people, and Court of Rome, & thoſe who repaire thither for their deuotion; by reaſon of the great opinion, which they haue of his admirable life, and excellent ſanctity: as alſo for the Miracles, which our Lord worketh euery day by his interceſſion, to exalt him, and make him glorious in the world: and by reaſon of the fruit, which they ſee brought forth by the labours, induſtry,

and trauaile of his children: iudging that the roote, which hath produced ſuch a plant, could not chooſe but be exceeding perfect, nor the fountayne but very plentifull, and acceptable to our Lord, from which hath flowed ſo aboundant, and holeſome waters of vertue, and learning, to water the world, which was before ſo dry & barren, and repleniſhed with bryars and thornes.

9. His ſtature was with the leaſt: his conntenaunce very graue: his forehead broad, and playne: his eyes were ſomewhat hollow; the lids wherof were a little wrinckled, & gathered together by reaſon of many teares which he continually ſhed: his eares of a mid-

dle

dle ſiſe: his noſe ſomewhat high, & lifted vp in the midſt: his colour though fallow, yet liuely, and his head venerably bald. The māner of his geſture was cherefully graue, and grauely cherefull: ſo that with his ſerenity he reioyced thoſe who beheld him, and with his grauity compoſed them. He halted a little of one lege, which was ſomewhat ſhorter then the other (by reaſon of the wound, which he receiued, & the bones, that were taken out of it) but without deformity; and with the moderation, which he obſerued in his gate, it could hardly be perceiued.

Of the chiefest Vertues of B. Ignatius: & especially of his Humility, & contempt of himselfe.

CHAP. XII.

The vertues of the Holy Father.

BVT who can worthily relate in this place, that harmony, and comfort of admirable vertues which were to be seene in the Blessed Father? Who can discouer the treasures, and heauenly gifts, with which God enriched, & adorned him? Who is able to explicate the asperity of his pennance? the perfectiō of his contempt of the world? his profound humility? inuincible patience? amiable meeknes?

his

his ſo rare ſpirituall prudence? ſo ſweet, and effectuall gouerment of his ſubiects? his fortitude, and conſtancy in aduerſityes, and contradictions? his confidence, and courage in vndertaking hard, and difficult attempts for our Lords loue? his vigilancy, and ſollicitude in ſeeing them performed? his burning, and enflamed loue of God, and of his neighbours? his continuall prayer with which his ſoul enioyed the viſitations of her ſweeteſt ſpouſe? and finally his miracles, and the wonderfull workes which our Lord hath done, and dayly doth by his meanes?

2. For to omit the rigour of his pennances, his naked-

nes, hunger, and cold, his disciplines, and hayreclothes, and all other kynd of penaltyes, with which he afflicted his body, from the tyme that he began to serue our Lord, he most affectuously imbraced the vertue of Humility, as the foundation of all other vertues: going torne, and halfe naked, and liuing in the Hospitalls as a poore man, among other of that quality, despised, and contemned and desyrous not to be knowne, or esteemed of any, and very ioyfull when he was neglected, and persecuted for the loue of Iesus Christ our Redeemer; by which he taught vs, that he who pretendeth to ascend on high, must begin very low,

His humility,

and

and that according to the height of the building, the foundation muſt be layd low; and that for the conuerſion of ſoules this affect of true humility helpeth more, then to ſhew authority, which hath ſome taſt, or ſauour of the world.

3. I heard him ſay, that al thoſe of the houſe gaue him example of vertue, and matter of confuſion, and that he was not ſcandalized at any of them, but only at himſelfe. And in a letter, which I haue ſeene, he wrot, that he had neuer treated with any of ſpirituall affayres, how great a ſinner ſoeuer he was, that he ſeemed not to haue gayned much by that communication. Doubtles becauſe he eſteemed

himselfe a greater sinner. And to this purpose he was wont to say, that he did not think, there was any in the world, who on the one side receyued so great, and so continuall fauours at Gods hands: and on the other, was so defectiue, and careleſſe in his seruice. One day, as we were togeather alone, he tould me, that he was to beseech our Lord, that his body after his death might be cast vpon a dunghill, that it might be eaten by foules, and doggs. *For I being* (saith he) *as I am, an abhominable dunghill, yea very dung it selfe, what other thing should I desyre, for the punishment of my synns?*

4. He desyred, that all

should

ſhould ieſt, and mock at him, and ſaid, that if he would ſuffer himſelfe to be caryed away by his feruour, and deſire, he ſhould goe vp, and downe the ſtreets naked, and al bemyred, that he might be accounted a foole. But he repreſſed this ſo great an affect of Humility with his charity, and deſyre to helpe his neighbours. Very ſeldome (and then not without great cauſe) did he ſpeake of any thing belonging to himſelfe, and when others did ſpeake of them in his preſence, or of any thing els, which might redound to his prayſe, he preſently recollected himſelf, not without teares, and bluſhing.

5. The Bleſſed Father

had

had at one tyme for his Confeſſarius an ancient Father of the Society, of the Kingdome of Nauar, who was called Don Diego Eguia, ſo perfect, and holy a man, that our Father himſelfe ſaid vnto me: when we ſhalbe in Heauē Don Diego wilbe ſo far eleuated aboue vs, that we ſhall ſcarſe be able to ſee him. This Father ſpake moſt earneſtly of the vertue, and ſanctity of our B. Father, as one who knew his conſciēce, and the purity, and the ornament of his ſoul. The B. Father tooke this very ill, and commaunded him in vertue of holy obedience, that he ſhould not ſpeake any word therof ſo long as he lyued, and not being able to repreſſe him, he left

of

of confeſſing with him. And the holy ould man was wont to ſay, that he deſired to liue ſome dayes after the death of our Father, that he might declare, what he knew; but our Lord ſo ordayned, that he died three dayes before, and as it was thought, at the requeſt of our Bleſſed Father.

6. He arriued by Gods grace to ſo great, and perfect a knowledge of himſelfe, that for many yeares before his death, he had not any temptation of vayne glory. For his ſoule was ſo illuſtrated with light from heauen, that he was wont to ſay, that he feared no vice leſſe then vayne glory, which is a worme, wont to eat, and conſume the Cedars

of

of Libanus, and is bred by the blynd loue, and eſtimation of our ſelues. All that belonged vnto him ſauoured of Humility: his apparell was poore though cleanly, his bed poore, his food & ſuſtenance poore, and ſo ſober and temperate, that it was a perpetuall abſtinence, being alſo courſe, and homely. He imploied himſelfe willingly in the moſt humble offices of the houſe, and in making of the beds, and dreſſing vp the chambers of the ſicke: and he ſuffered himſelfe to be ſo eaſily ruled by the iudgment of others, that though he were Superiour, yet he equalled himſelfe in all things to his inferiors: yea he did not only equall, but alſo ſubmit, and

ſubiect himſelfe vnto them, with admirable meekenes, & humility.

7. In the tyme that he taught the Catechiſme, or Chriſtian Doctrine, a boy, which was in the houſe told him with great plaineſſe and ſimplicity, that he ſpake bad Italian, and that he ſhould do wel to labour to ſpeak better. To whom the Father anſwered. *Thou haſt good reaſon, Boy, I pray thee note my faultes, and tell me of them.* One of the cauſes why he deſired to haue his religion called the SOCIETY OF IESVS, was, not to be named, and mentioned himſelfe, and that it might be thought, that he had no part in it: and when he ſpake of

it,

it, he alwayes ſaid *thus leaſt Society*: for as he was the leaſt in his owne eyes, ſo he would haue his children to eſteeme themſelues ſuch. Now what ſhall I ſay of that Humility, with which ſo earneſtly, and ſo often he refuſed to be Generall, and would neuer accept that Office, vntill his Confeſſarius charged his cõſcience and obliged him therunto?

8. Neither was he content with this, but afterward alſo in the yeare 1550. he cauſed the graueſt Fathers of the Society to meete in Rome, that he might reſigne his Charge, proteſting before our Lord, and affirming in a letter, which he wrote vnto them, that he had many, and diuers

tymes ſeriouſly iudged, that he wanted in a manner infinito degrees of thoſe parts, and talents which were required in him, who ſhould haue that Charge, and Office. For theſe were his very wordes: Whereas all wee who were acquainted with him, knew, that he had ſo great, and notable a gift in gouerning, that all the excellent Superiours of Religions might take him for a patterne, and example. And though he could not obtayne his deſire at this tyme, yet he omitted not to treat of the ſame renunciation againe, that he might retyre himſelfe, aſwell to giue himſelfe with more freedome to contemplation, and enioy by ſolitari-

neſſe, his ſoueraigne Good, as alſo becauſe (as he tould me) it ſeemed to him, that he was good for nothing, and that he hindred ſome other from gouerning the Society, who might profit it more. But he went not forward with his intentiõ at this tyme: for he was told, that the Society would in no ſort yield vnto it, nor conſent to haue any other Superiour, ſo long as it pleaſed God to prolong his life.

His contempt of the world & fortitude in tribulations.

9. From this ſo excellent humility proceeded the contempt of himſelfe, and of the world, and all wordly things which this Bleſſed Father had. For he who is truly humble, deſireth to be humbled, and

taketh

taketh humiliation, as S. Bernard ſaith, for a meanes to obtayne humility. From the ſame humility likewiſe came his fortitude in troubles, and his patience in aduerſities, and tribulations. For he, who is truly humble, dwelling within himſelfe, accounteth himſelfe ſo great a ſinner, and ſo vnworthy of comfort, that he thinketh all to be to much for him, and that no euill happeneth vnto him, which ſeemeth not litle in compariſon of that which he deſerueth, and reioyceth to ſee all creatures take reuenge of him, as inſtruments of the diuine Iuſtice.

Of his Mortifications, and Charity towards God.

CHAP. XIII.

NOVV what shall I say of the mortification of his passions, and of all inordinate affections, by which he had obtayned an admirable peace in his soul, and so great quietnes, and tranquillity, that nothing seemed able to disturbe him? His complexion was very cholerike, but notwithstanding both in his words, and workes he was so mild, and sweet, that he seemed rather flegmatike, and of a cold complexion. So that having wholy ouercome the vicious

The mortification of his passions.

exceſſe of his choler, he retained the efficacy, and force which it is wont to giue, and is neceſſary for the execution of ſuch buſines, as we deale in. He alwayes kept one, and the ſame tenour, and equality in all things: and although that of his body varied, yet his mind, and inward diſpoſition was alwayes one: neyther was he altered or changed with any diuerſity of things, or difference of tymes. Yea this equality of mynd, and perpetuall conſtancy redounded in ſome ſort to his body, which was ready to receaue that outward demonſtration which reaſon preſcribed.

2. Being once ſicke, the

Phiſitian aduiſed him, that he ſhould not giue place to ſuch thoughts, as might afflict him. And with this occaſion he began to examine, what thing in this world could cauſe him affliction; and after the conſideration of many things he foūd this only one: If by ſome caſuality our Society ſhould be diſſolued; and withall it ſeemed to him that if this fell out without his fault, after a little recollection in prayer for the ſpace of one quarter of an houre, he ſhould returne to his accuſtomed peace, and allacrity. Yea he added further, that he ſhould haue his peace and quietnes in his ſoule, althought the Society were diſſolued, as ſalt in the water,

How

How wholy then had he forſaken himſelfe, and rooted himſelfe in God, who in ſo great a matter, and ſo proper, and peculiar to himſelfe was ſo ſubiect, and reſigned to the will of our Lord? Which is an euident ſigne, that his paſſions were perfectly mortifyed.

His charity toward God.

3. By this mortification, and by that perfect knowledg, and contempt which he had of himſelfe, this Bleſſed man, attayned to a moſt high, and excellent degree of charity, which is the ſumme of all vertues, and the complement of all perfection. This his burning, and enflamed loue towards God, appeared in nothing better, then in that, which he did, and ſuffered for

him. For true loue is neuer idle, and is not content with only doing much for his beloued, but in suffering much also, and giuing his life for him. How much then did this Blessed Father, and what great things did he suffer for our Lords honour, and to amplify his glory in the world? Part of it may be coniectured by that, which hitherto hath byn said.

4. But the Father himselfe auouched, that all the things of the world put togeather in one ballance, were to him of no esteeme, if in the other were placed the fauours which he had receyued of our Lord, in the persecutions, prisons, and fetters which he had en-

dured

dured for his loue. And that there is no created thing, which can cauſe ſo great a ioy in a ſoule; as that is, which ſhe receiueth in hauing ſuffred for Chriſt. To which purpoſe being demaunded by a Father, which was the ſhorteſt, and moſt certayne, and ſecure way to attayne perfection: he anſwered, that to endure many, and very great aduerſityes for the loue of Chriſt. *Aske* (ſaid he) *this grace of our Lord, for to whom he doth it, he doth many more togeather, which are contayned in it.* Thus the Bleſſed Father both did himſelfe, and taught others, by which we may gather his great charity towards God.

5. But we haue other more

cleare arguments of this his loue to God, and to his neighbours for the loue of God. The ſcope to which all his actions, cares, and intentions were directed, was *Gods greater glory*. For he contented not himſelfe, that God were not offended in that he did, but procured that he might be glorified. And when two things of Gods ſeruice offered themſelues vnto him, he did alwayes chooſe that, out of which he thought *Gods greater glory* would enſue. And this was, as we haue ſaid, alwaies his Poeſy: and to this ſcope he alwaies aymed. Manytimes ſpeaking with God from the inmoſt of his hart, he ſaid vnto him: *O Lord, what do I*

deſyre

desire, or can I desire besides thee? And his desire to see him, and to be dissolued from the prison of his body, was so great and ardent, that when he thought on his death he could not refrayne from teares, which distilled from his eyes for pure ioy. And this not only to obtayne that soueraigne good for himselfe, but much more to behold the glory of that most sacred humanity of the same Lord, whom he loued so greatly; as a friend is wont to reioyce to see the honour, and glory of him, whome he hartily loueth.

6. In the yeare 1541. in the moneth of Iuly (I being present) he sayd, that if our

Lord

Lord God would giue him his choiſe, eyther preſently to depart out of this life, and to enioy eternall happynes, or to remaine in the world, without hauing ſecurity to perſeuere in vertue; he would chooſe this ſecond, if he might vnderſtand, that by remayning for ſome ſpace in this life, he could doe ſome great, and notable ſeruice for his Maieſty, caſting his eyes vpon God, and not vpon himſelfe, nor reſpecting his owne danger, or ſecurity. And he added the cauſe: for what King (ſaid he) or Prince is there in the world, who if offering ſome great reward to one of his ſeruants, he ſhould refuſe to enioy it preſently, that

he

he might doe ſome notable ſeruice for his Prince, would not thinke himſelfe obliged to conſerue, yea increaſe the reward of that ſeruant, ſince he depriued himſelfe of it for his loue, and that he might be able to doe him more ſeruice? And if mē proceed in this mā-ner, what are we to hope for of our Lord? or how can we feare, that he will forſake vs, or permit vs to fall, for ha-uing prolonged our happy-nes, & differred to enioy him for his ſake? Let others thinke ſo if they pleaſe (ſaid he) for I will not conceiue ſo hardly of ſo good a God, and ſo gra-tious, and ſoueraigne a King.

7. There came one tyme to his mind a thought, what

he ſhould thinke, if God ſhould put him in hell: and he explicated his conceit in a paper written with his owne hand in this manner: *There were two things repreſented vnto me: the one, what paines I ſhould ſuffer there: the other, how his Name was blaſpemed. In the firſt I could not feele, nor find any affliction: and ſo me thought, and it was repreſented vnto me, that my greateſt moleſtatiõ ſhould be to heare his holy Name blaſphemed.* Theſe are his very words. Now what an enflamed loue did he beare to our Lord, who found this effect, and diſpoſition in himſelfe towards him? What flames of heauenly fire burned in that breaſt, ſince that thoſe of the

fire of hell could not quench them, nor make him feele affliction in his owne paynes, but only in the iniury, and offence of his beloued?

Of his Loue, and Charity towards his Neighbour.

CHAP. XIV.

FROM this ardent, and feruent loue towards God proceeded as from a foūtaine, the inflamed loue which he bare to his neighbours. For he beheld them in God, and God in them: and so he said that if it were profitable for the saluation of soules to go through the streets barefooted, and loaden with infa-

His charity toward his neyghbours.

mous

mous, & ignominious things, he would make no doubt to do it. And that there was no habit in the world so base and vile, which he would not willingly weare to gaine a soule.

2. In Paris he desired to deliuer a wicked man, who kept a Concubine, from that euill estate; and diuers remedies which he had put in practice, taking no effect, he went one day into a Lake of exceeding colde water, by which the other was to passe, and from thẽce he spake aloud vnto him in these words: *Goe wretched creature to inioy thy filthy delights: seest thou not the stroke of Gods wrath which commeth vpon thee? Goe, for I will remayne here tormẽting my selfe,*

and

and doing penance for thee, vntill God releaſe his iuſt puniſhment: which is already prepared againſt thee. The man was amazed with ſo wonderfull an example of charity, he ſtayed, and being touched with Gods hand, returned back, forſaking that diſhoneſt company, to which he had beene captiue ſo long.

His charity towards thoſe who did iniury or perſecute him.

3. He obſerued alway with exceeding great care not to render any man euill, but ſtriued to do good to his perſecutors, procuring that his benefits towards them ſhould be greater, then the euills, & iniuries which he receiued from them. One of his fellow ſchollers who remained in the ſame houſe with

him in Paris, ran away with certaine money, which was sent in almes to the B. Father, and was committed to his custody. Afterward this man being in Roan, fell dangerously sick, and knowing the Fathers charity, wrote vnto him, in what afflictiō he was, requesting him to take some order for his relieſe. The Father hauing made much and earneſt prayer for him, went presently to Roan (which is 28. leagues from Paris) to find him out, & help him in what he could, and with great alacrity of spirit, and force of mind he went in three dayes those 28. leagues barefoot, without eating one bit of bread, or drinking one drop

of

of water, offering this labour and penance to our Lord, for the health and life of him, who had deceiued him in that manner.

4. Another likewiſe, who in Paris had receiued much charity at the holy Fathers hands, aſſaulted by Sathan, & becomming as it were furious, reſolued to kill him, and being gone vp the ſtayres for that purpoſe heard a dreadfull voyce, which ſaid vnto him: *Thou wretch what wilt thou do?* who terrified with this voice, caſt himſelf at the Fathers feet weeping, and related vnto him, what his purpoſe was. The Father cheriſhed, and comforted him; but his charity, and meeknes was not

ſufficient to with-hould this very man from blowing the coales of diuers calumniations & lyes afterward in that ſtorme, which (as we haue ſaid) was raiſed in Rome, before the Confirmation of the Society: where the Iudges hauing puniſhed him for that cauſe, and the tempeſt being paſt (to requite good for euill) the Father receiued him into the Society at the requeſt of thoſe, who had raiſed that perſecution: but he perſeuered not in his vocation. If the B. Father deale thus with ſtrangers, and with thoſe that pretended to do him iniury, what maruaile is there, that he vſed the ſame charity with his ſubiects, and children?

5. One of the nine Fathers which came vnto him in Paris, being much afflicted & disquieted with a troublesome, and dangerous temptation, so that he was in a manner lost; the B. Father deliuered him from that danger, by weeping bitterly, & praying to God continually for him, without eating, or drinking in three whole dayes, beseeching our Lord to comfort, and strengthen him: and so he did. Another tyme another Father was much out of order, exceeding the bounds of reason, by which meanes the holy Father was much grieued, and afflicted for the harme, which the other receiued. The reuenge which he

procured, was to put himselfe in prayer, and to shed many teares for him, and saying Masse, from the bottome of his hart, he cryed, and sighed vnto our Lord, saying: *Pardon him, O Lord, Pardon him, my Creator, for he knoweth not what he doth.*

6 Another tyme a Brother of the Society, being grieuously tempted in his vocation, and resolued to forsake God, who is the fountayne of liuing waters, and returne to drinke of the broken cisternes of the world, which containe no water of grace, nor of true repose; the Father vnderstanding that the cause of that perturbation was the shame, that the brother had to confesse a

ſinne which he had committed, he went vnto him, and declared his former life, and how blynd he had byn in following the vanity of his ſenſes and how much addicted to the falſe loue of creatures; that by this meanes the Brother might be leſſe aſhamed, and learne to haue a true coceit of the goodnes, and mercy of our Lord.

His meekeneſſe, & benignity towards thoſe who were vnder his charge.

7. Now what ſhall I ſay of the meekeneſſe, and benignity, which he vſed towards all men, & eſpecially to thoſe, that were vnder his charge? Of the care he had, leaſt they ſhould be ouerlayd? Of the ſweetenes wherewith he condeſcended to the weake: rayſed thoſe that were fallen: comforted the afflicted: en-

couraged the faint-harted: and tooke compassion of the diseased, and sickly? For certainly it was a thing which caused admiration, to see the care that he vsed, for the cure, and comfort of the sicke. And he told me sometymes, that our Lord had with particuler providence prouided that he should haue so little and vnperfect health, that by his owne sicknes & infirmityes, he might learne to esteeme those of others, and take compassion of the weake.

8. Being in Vincenza sick of an ague, he vnderstood, that Father Symon Roderiquez, one of the Fathers, was in Bassana (about a dayes iourney from Vincenza) very

sick,

ſick, and in danger of death: and preſently the B. Father tooke his iourney towards Baſſana, in the company of Father Faber, to viſit, and comfort Father Symon, and he went with ſuch courage, and force of ſpirit, that Father Faber could not follow him. Another tyme, being on the way, Father Laynes, who was with him fell ſudainly into a very great payne, for remedy wherof, the Father preſently ſought him, an horſe, giuing ſix pence for him, which was all the money they had gotten of almes, and wrapping him in his poore thrid-bare cloke he ſet him vp, and ran before him with ſuch alacrity, & lightnes, that Father Laynes told me,

he could ſcarce keep him company being on horsbacke.

9. But he diſcouered this his Fatherly loue towards his children in nothing more then in prouiding for their good name, and ſpirituall profit, and in burying in perpetuall obliuion ſuch faults as they committed, eyther by humane frailty, or negligence, when they themſelues did acknowledg them with ſorrow, and deſire of amendement. With this, and other louing, and Fatherly proceedings he did win the harts of all his children, and might do with them what he would, they were ſo ſubiect, tractable, and obedient to his will; and he prouoked them to his imitation in all

perfe-

perfection, and in that pure, ſincere, and diuine loue of our Lord in which it conſiſteth.

10. Notwithſtanding this loue towards his children was not feeble and remiſſe, but ſweet and ſtrong, mild and ſeuere. For as he was ſweete, and gentle with the humble and obedient: ſo he was terrible to the rebellious, and ſtiffnecked, hauing great care to further his ſubiects in vertue, and encourage them to perfection, vſing euery one mildly, or ſeuerely according to their capacity, but yet ſhewing loue to all. And he was ſo dextrous in ioyning ſweetnes with ſeuerity, that thought he deſired much to haue all his children

The Fathers loue was ſweet & ſtrong.

indiffe-

indifferent in matters of obedience, without inclination to any one thing more then to another, notwithstanding he examined the naturall disposition of euery one with great diligence, and applyed himselfe vnto them in all things, wherein he saw them to be well giuen. For he vnderstood, how troublesome that is, which is done with naturall repugnance, and that no violent thing is durable: shewing his religious seuerity in requiring indifferency, and his Fatherly mildnes, and benignity in condescending to their inclinations.

Of

Of the particular Deuotion, and other vertues of B. F. Ignatius.

CHAP. XV.

WE should neuer make an end, if we would particularly treate of the admirable charity of this glorious Father, and of all his other vertues, which were without number. Of his prudence rather diuine then humane, which our Lord imparted vnto him, to the end he might draw the whole frame of the Society. Of his so excellent fortitude and magnanimity to vndertake great things, and resist contradictions, and difficulties.

His other vertues.

ficultyes. Of his mildnes, and meekenes with which he did ioyne the harts of those that treated with him, changing, and bending the wills, and affections of his very aduersaryes. What shall I say of his Vigilancy, and admirable sollicitude in bringing to an end the workes, which he did vndertake? For he did not only seeke out with prudence what meanes might help him to the compassing of them, but hauing found them he vsed them with great efficacy, neuer giuing ouer that which he had once begun, vntill he had brought it to perfection.

2. What should I say of the wonderfull confidence, which he had alwayes in God?

In

In his impriſonments that he would protect him: in his labours that he would help him: in his difficult enterpriſes, that he would perfect them with his powerfull hand? And in his pouerty, that he would relieue him, and ſuſtayne his children, as he did many tymes miraculouſly, ſhewing that the hope of this holy Father had not byn in vayne? What ſhall I ſay of the modeſty, and efficacy of his words? What of his auoyding to iudge, or condemne other mens liues? What of his circumſpection in ſpeaking or hearing others ſpeak of their neighbours faults, thought they were publicke, and talked of in the very ſtreetes? What of his warines and

wisdome, with which he interrupted all speaches, that might be occasion, though neuer so light or small, of any murmuration? What of the other vertues which he had, and all so perfect, as if he had only one, and with such eminency, that no man knoweth in which of them he excelled most? But let vs omit them al, to speak of that vertue which is the guide, and mistresse of the rest, & the passage, or conduct, by which our Lord imparteth his gifts to our soules, that is Prayer, & Deuotion, and the familiar conuersation with his Diuine Maiesty.

3. The Father himself confessed, that our Lord had largely imparted vnto him the grace

of

of deuotion, which he for his humility attributed to his own weakness, & misery; because being now old, sickly, & wearyed, he was good for nothing, but to giue himselfe wholy to God. Presently after he was made Priest, when he said the Diuine Office, the aboundance of Gods comfort was so great, and the teares, which he shed so many, that he was enforced to stay almost in euery word, and to interrupt the houres, or part of the office, which he said. And this went so far, that he had almost lost his sight with weeping. In matters of importance, he was neuer wont to take any resolution, though he had neuer so many probable reasons, be-

His deuotion, & prayer.

fore he had commended them to our Lord in Prayer. There was no houre in the day, in which he did not inwardly recollect himselfe, and setting aside all other businesses, examined his conscience: and if peraduenture some great, or vrgent businesse permitted him not to fullfil his deuotion in one houre, he did presently recompence it so soone as he might: albeit he neuer gaue himselfe so much to outward affayres, that he lost the inward deuotion of his spirit.

4. He had God alway present before his eyes in all things, and they all serued him for a booke to read his diuine perfections in; and to eleuate his hart to him, draw-

ing ſpirituall documents, and profitable aduiſes out of euery thing that he did ſee; teaching that this manner of prayer is very profitable for all, principally for thoſe who are imployed in exteriour things belonging to Gods ſeruice. Before his prayer he prepared his ſoule, and entred into the Oratory of his hart, and there he inflamed himſelfe in ſuch ſort, that it appeared in his countenance, and he ſeemed to be all ſet on fire, as we noted, & diſcouered many tymes. He vſed ſuch attention in euery thing, though neuer ſo litle, belonging to his conuerſation with God, and he was ſo recollected, and preſent in himſelfe when he did it, that he

seemed to behold the Maiesty of God present; as when he said grace before or after meat and in other like occasions.

5. He had a very excellent gift of teares, which he shed in great aboundance in his prayers, with great ioy of his spirit, and no lesse harme to his body; of which he made no account, that he might not loose the spirituall fruit of his soule. But finally ouercome with reason, and because the Phisitians shewed him, how much that continuall effusion of teares did hurt his health, he besseeched our Lord to giue him the maistery, and commaund ouer them. And he obtayned it so entirely, that he seemed to haue them in his

hand

hand to shed, or represse them when, and how it pleased him. And this with so great fauour of the diuine Mercy, that though his eyes were dry, yet his spirit remayned alwayes moist, and his heauenly illustrations were not diminished, how much soeuer his teares were moderated by reason, but their fruit remained in all force and vigour. No noise, how great soeuer it were, did trouble, or hinder him in his prayer if he had giuen no occasion therof. But any obstacle whatsoeuer was an impediment vnto him, if it were in his power to auoid it, so that, it was not the noise, but the negligence, which he seemed to haue committed, in not taking away,

that which disquieted him at his prayer. The B. Father himselfe being once demaũded by Father Laynes of the manner of his prayer, gaue him this answere, that in matters concerning our Lord, he found himselfe rather *Passiuely* then *Actiuely*, for these are the words which the contemplatiue, and those who treat of this matter do vse: accounting this the highest degree of contemplations, in the same sort, that S. Dionysius Areopagita, speaking of his master Hierotheus, sayth of him: *Erat patiens Diuina.*

His deuotiõ to our B. Lady.

6. He was exceedingly deuout to the most Sacred Virgine Mary our B. Lady, whom from the tyme that he opened

his eyes to behold the light of heauen, he alwayes tooke for his especiall Patroneſſe & Aduocate; hauing recourſe to her in all his neceſſityes, difficultyes; and labours; and receyuing great graces, and fauours from her mighty, and bountifull hand; as may be gathered by that, which we haue ſaid hitherto, and ſhall appeare by that which we will ſay heareafter.

Of his diuine Reuelations, and Contemplations in God.

CHAP. XVI.

BVT what meruaile was it, that he ſhould giue himſelf ſo much to prayer, who was

What reuelations he had.

so greatly fauoured by God in his prayers, and that he should be so absorpt in contemplation, whom was illustrated with so many diuine visitations, and reuelations? For from the tyme of his first sickenes, and before he was conuerted from the vanity of the world to our Lord, his diuine Maiesty began to fauour him, and sent him (as we haue said) his Apostle S. Peter, in his greatest daunger, to restore him his health. And after that he had put himselfe vnder the banner of our Lord Iesus Christ, fearing the weakenes of his flesh, the most Excellent, and Soueraigne Queene of Angels, hauing her most pretious Sonne in her armes appeared vnto him, as

he was awake, and with the ſplendor of her glory enlightned him, with the ſweetnes of her preſence recreated and ſtrengthned him, blotting out of his ſoule (as it were with her hand) all vncleane cogitations, and diſhoneſt repreſentations.

2. In the tyme, that he remayned at Manreſa, afflicting himſelfe with ſuch auſtere pēnances (as hath beene related) after he had paſſed thoſe torments, tentations, and ſcruples, which brought him ſo low, and to ſuch extremity; our Lord comforted and cheriſhed him, with his ſoueraigne, and heauenly viſitations. For ſitting one day vpon the ſteps of S. Domi-

nicks Church, saying the Office of our B. Lady with much deuotion, our Lord illustrated his vnderstanding, and represented vnto him, as it were a figure of the most holy Trinity, which exteriourly signified vnto him, that, which interiourly he perceiued: & this with such aboundāce of comfort, that he could not represse his sobs, and teares, nor thinke or speake of any thing, but of the mystery of the most Holy Trinity, with so many similitudes, and examples, that all who heard him, remayned much admired, and astonished. And from that tyme forward, this ineffable mystery was so imprinted in his soule, that euen then

His reuelation concerning the most B. Trinity

he

he began to write a booke of this profound matter, which contayned 80. leaues, knowing at that tyme no more then only to write, and read. And after likewise the intelligence which he had of the most B. Trinity, the Diuine Essence, the distinction and propriety of the three Persons was so continuall, excellent, and abstract, that the B. Father himselfe in a Note-booke of his owne hand (which was found after his death) sayth, that he could not haue knowne so much with many years study. And in another place he sayth, that it seemed to him, that there was no more to be knowne in this life of those matters of the

most

moſt Holy Trinity, then our Lord had imparted vnto him in a certaine viſion.

3. But returning to Manreſa another tyme with great ioy of his ſpirit, he had repreſented vnto him the manner which God obſerued in creating the world. Another tyme hearing Maſſe in the Monaſtery of S. Dominicke, at the tyme of eleuation, he did clearly ſee with the eyes of his ſoule, that vnder that veile and forme of bread, our Lord Ieſus Chriſt true God and Man was truly couered, and contayned. Many tymes being in prayer, and for a good ſpace, with the ſame inward eyes of his ſoule, he did behould the ſacred Humanity

He ſeeth Chriſt in the B. Sacrament, & in his Humanity, with our B. Lady.

of

of our Sauiour Iesus Christ. And some tymes likewise the most glorious Virgin Mary his mother: and this not only in Manresa, but also after he was departed from thence neere to Padua, and at Hierusalem, and in many other places.

4. He went once out of Manresa to pray in a certaine Church, distant from that towne a little mile, and in the way being transported, and eleuated in contemplation of our Lord, he sate him downe vpon the banke of the riuer, not far from the way, and casting the eyes of his body vpon the water, those of his soule were opened, and illuminated with a new, and

He is illustrated and taught by God.

vnwonted light, not ſo, that he did ſee any ſenſible ſhape or figure, but after another more high, and intelligible manner. With this light, he vnderſtood very perfectly many things, aſwell of thoſe which appertayned to the myſteries of our faith, as of other, which belong to the knowledge of ſciences: in ſo much, that the ſame things, that he had ſeene before ſeemed afterward not to be the ſame. And this Diuine rapt, and ſuſpention endured for a good ſpace.

His extaſis of eight dayes.

5. But that other accident which happened vnto him while he was yet in Manreſa is more to be admired. For vpon a Saturday, at the tyme

of Complyne, he remayned ſo alienated, and bereaued of his ſenſes, that he was held for dead: and they had buryed him, if they had not diſcerned that his hart did ſtill beate though very weakly. He continued in this rapt or Extaſy vntill Saturday of the weeke following, at the ſame tyme of Compline, when many being preſent who obſerued him, he opened his eyes, as if he had awaked out of a ſweet, and pleaſant ſleepe, and with a ſtill, and louing voyce, ſaid. O IESV. And this is teſtified by thoſe who were witneſſes of it, or at leaſt heard it related by them who were preſent.

6. That reuelation which he

had

had at his comming to Rome (as we ſaid before) was very notable, when being at his prayers in a Church, the Eternal Father appeared vnto him, and his Bleſſed Sonne with his Croſſe vpō his ſhoulders, who ſpake vnto him theſe moſt cōfortable words, *Ego vobis Romæ propitius ero.* Likewiſe being at Mohte-Caſſino (where S. Benedict did ſee the ſoule of S. German Biſhop of Capua, caryed by Angells in a globe of fyre to Heauen, as S. Gregory writeth) the B. Father beheld the ſoule of Bachelour Hozius, who came vnto him at Venice, go vp to heauen, and he knew that it was the ſoule of Hozius one of his Society, who being in the Citty of Padua

How Chriſt appeared vnto him.

with Father Iohn Codury paſſed to a better life. And when the ſame Father Iohn Codury died in Rome, vpon the day of the Decollation of S. Iohn Baptiſt, in the yeare of our Lord 1541. the B. Father going that morning before he dyed, to ſay Maſſe for him at the Monaſtery of S. Peter *de Monte aureo*, which is on the other ſide of the river of Tybur, while he was paſſing the bridge called of Sixtus, he ſaw the ſoule of Father Iohn Codury, which went to heauen with great glory: and turning himſelfe to Father Iohn Baptiſt a Viola, who accompanied him, and told me of it, he ſaid: *Father Iohn Codury is now departed*

He appeareth in Cullē to F. Leonard Kessell.

7. Father Leonard Kessel borne in Flaunders, was one of the ancient Fathers of that Prouince, and a very great seruant of God, and so accounted in the Society. I knew him in Cullen, where he laid the first foundations of the Colledge which we haue there, & did gouerne it many yeares with great fame, and opinion of sanctity. This Father Leonard desyred much to see, and conuerse with his B. Father, & Maister, Ignatius. He wrote vnto him, asking leaue to go on foot from Cullen to Rome, which is aboue 300. leagues, only to see him, and enioy his holy communication. The Father answered him; that his presēce was necessary in Cul-

len

len for Gods ſeruice, & there-fore willed him not to remoue from thence; for our Lord could ſo ordayne, that he might ſee him without vnder-taking ſo long, and difficult a iourney. After which Father Leonard being in Cullen, the Holy Father Ignatius appea-red vnto him on a tyme being awake while he was yet aliue, & ſtayed for ſome ſpace there preſent with him: and when he departed, he left Father Leonard very much cõforted for hauing obtayned his deſire in ſo ſtrange, and maruelous a manner.

8. To Iohn Paſchall ſonne of Agnes Paſchall (who was wont euery morning to go to the firſt Maſſe, which is ſaid

in the Chappell of S. Eulalia, in the Cathedrall Church of Barcelona, vnder the high Altar) he appeared one morning before the ſame high Altar, ſome yeares after his death; and Iohn Paſchall knew him, and ſaid vnto him, *O my Father*, going towards him; but the B. Father made him a ſigne with his hand, that he ſhould come no neerer, and ſo departed. He had other viſitations, and fauours of our Lord like vnto theſe, and wrought other meruails, which we omit to auoid prolixity. But that, which cauſed vs, who knew and conuerſed with this Holy Father, moſt admiration, is: that theſe fauours of our Lord being ſo ordinary, and dayly

(as may be ſeene in the papers, which he wrote with his owne hand, when he made the Conſtitutions, and were found after his death) we ſcarſe euer heard him ſpeake, or make any mention of any reuelation, viſion, rapt, extaſie, or other thing of this kynd: but only of humility, charity, patience, contempt of himſelfe, zeale of Gods glory, labouring for the good of ſoules, prayer, mortification, & other ſuch vertues of which he made great account. For theſe be ſuch as make men, Saints, and friends of God: and thoſe other things, though they ſhyne more in the eyes of men, are but ſignes, and not alwaies certayne, of ſanctity & grace.

Of certaine beames of Glory seene about B. F. Ignatius Head; & how he was indued with the gift of Prophecy.

CHAP. XVII.

NOT only the soule of this Seruant of our Lord was illustrated with the visitatiõs, and fauours which we haue mentioned: but part of thatfulnes, which the soule receiued, redounded likewise to his body. Whereupon many tymes, diuers looking vpon him, did see his countenance resplendent, and casting forth bright beames; as it happened in Barcelona to Elizabeth Rosell,

The Fathers head, & countenãce become resplendent.

when

whē the B. Father ſate among the children on the ſteps of the Altar, as we haue ſaid: and to Iohn Paſchall, the ſonne of Agnes Paſchall, who kept him in his houſe a long tyme, in the ſame Citty of Barcelona: and in Loyola, when he went from Paris, and lyued in the Hoſpitall, others did ſee the ſame. And at Rome the B. Father Philip Nereus, a man of knowne ſanctity, & the founder of the Oratory of thoſe venerable Prieſts of our Bleſſed Lady *De Nauicula*, which hath done ſo much good in that Citty (with whome I was very wel acquainted) was a moſt deuout child of our B. Father Ignatius, and came to him for counſell in all his doubts, and

perplexityes: and when he was sad, did feele his heart lightned, and reioyced with only seeing him, & was wont to recount that he had many times seene him with a light about his head, which did cast bright beames from it. This B. Father deceased the 26. day of May in the yeare 1595. and vpon his day and memory, his Children make a great feast.

31. But that is more notable, which happened to Alexander Petronius, a famous & much esteemed Phisitian of Rome, and a great friend of our B. Father, who being once grieuously sicke, Father Ignatius went to visit him, and entred into the sick mans chamber, which was very darke, all the win-

windowes being ſhut; and at his entrance it was repleniſhed with a new light, which Alexander did ſee, and demaunded of his wife, what light that was; and preſently he felt himſelfe well, attributing this benefit to the Bleſſed Fathers preſence. And though he diſſembled the matter at that tyme, paſſing it ouer in ſilence; yet after the B. Fathers departure to a better life, he did publiſhe, and manifeſt it with great admiration, and eſteeme of his Holyneſſe. In o-other places likewiſe he was ſeene with this ſupernaturall light and ſplendor, and in Barcelona Iohn Paſchall often beheld him in prayer eleuated in the ayre, a foote& more aboue

the ground, ſpeaking with God, and ſaying: *O my God, O my Lord, O that men knew thee.*

He had the gift of Prophecy.

3. Our Lord likewiſe imparted vnto him the gift of Prophecy, ſo that being illuſtrated with a Diuine light, he foretold many things long before they fell out. At the tyme that he departed from Manreſa towards Ieruſalem, Iohn Paſchall aforeſaid who then was but a youth about eighteene Yeares old, would haue accompanied him; but the Father willed him to returne, & aſſiſt his Mother; further telling him, that he ſhould marry, & haue children, togeather with many troubles, and moleſtations counſelling him to

beare

beare them with patience and the like: all which came to paſſe, as the Father had foretold. *O ſtrange Prophecy! how ſeldom failes it?*

4. Being in Flanders, whither he went ſometymes from Paris to aske almes for his ſuſtenance (as hath been ſaid before) dyning one day at Antwerp with certaine merchants who had inuited him, he caſt his eyes vpon one of them, who was ſomewhat far off, a young man, called Peter Quadratus, borne in *Medina del Campo*. And beholding him attentiuely, he bad him come neerer, for being to be ſo great a benefactor of the Religion of the Society of Ieſus, it was fitting, that they ſhould preſently come acquainted, and take

notice

notice one of another: adding that he had great reason to thanke God, because he would vouchsafe to vse him, making him the founder of a Colledge of the Society (this being so long before the Society it self, began) all which was verifyed. For many yeares after Peter Quadratus, and Doña Francisca Manjona his wife founded the Colledg, which the Society hath at this present in *Medina del Campo*.

5. When the Father went from Vincenza to Bassana, to visit Father Symon, who was very sick, and in danger, hauing in his company Father Faber, leauing him vpon the way, he went a litle aside to pray for Father Symon, and in

his

his prayer was certifyed, that he ſhould not die of that ſickneſs, as he told Father Faber at his returne. And comming to the place where the ſicke man was, he imbraced him ſaying: *Feare not, Brother Symon, you ſhall not dye at this tyme*; & with theſe words he preſently recouered, as the ſame F. Symon often teſtifyed, and Father Faber related it to Father Laynes, who remayned ſicke at Vincenza, of whom I knew it.

6. Likewiſe in Baſſana one of the Fathers began to doubt of his vocation, and whether it were not better to remayne in the cõpany of an Hermite, who liued a very Holy life, giuing himſelfe to contempla-

tion, then to follow the B. Father, and imploy himselfe in helping the soules of his neighbours. And going one day to consult this doubt with the Hermite himselfe, he had great visions, and was much terrifyed in the way: and comming in that feare, and out of breath, into the lodging, where Father Ignatius was, he with the light of Heauen knowing what he had in his breast, said vnto him; *Modicæ fidei quare dubitasti?* Man of of litle faith why didst thou doubt? And he was confirmed with these words, & perseuered vntill death in his vocation.

7. In the yeare 1541. Stephen Baroelus an Italian, entred

tred into the Society at Rome, and not long after fell dangerouſly ſicke, whereupon the Phiſitians hauing in a manner giuen him ouer, our Bleſſed Father went to S. Peter *de Monte aureo* to ſay Maſſe for him. I did accompany him that day (as I vſed to do many other tymes) and I ſerued him at Maſſe: which being ended, and after he had giuē thankes, he ſaid to me: *Stephen ſhall not dye at this tyme*. And he preſently recouered, and went afterward to Portugall, and returned back againe to Italy, and liued many yeares, and finally made an holy end in the Society.

8. Doctour Arrouira a very Honorable Cittizen of Barce-

Barcelona, who a few yeares ſince came to Madrid for Embaſſadour of that Citty, to King Philip the ſecond, who is now in glory, tould me that being in Rome, he had much acquaintance, and familiarity with the Bleſſed Father, and that one day comming from *Ara Cœli*, he met him in the ſtreet with a letter in his hand, which was giuen him from Don Frācisco de Borgia, Duke of Gandia, who at that tyme was marryed, and Viceroy of Cataluña, and that ſpeaking of that letter, which he had receyued, he ſaid: *Little would you thinke, that this Noble man, who hath written this letter, ſhall come to Rome, to be the head of our Religion.* Which was fulfil-

led

led afterward, when the Dutcheſſe his wife being dead, the Duke entred into the Society, and hauing byn many yeares Cõmiſſary Generall in Spaine, in the yeare 1555. vpon the day of the Viſitation of our Bleſſed Lady, the ſecond of Iuly, he was choſen to be the third Generall.

9. And the ſame Doctor Michaell Arrouira affirmed, that he being then a young man, and in doubt what ſtate of life to chooſe, afterward he determined to marry: and before he told the Father his reſolution (for he kept it ſecret) the Father himſelfe ſaid vnto him. *I know well inough, that you are reſolued to marry; O how you will bewayle it, and in what troubles*

will I cause your selfe! All which fell out in that manner. and this which he reported to me, he also affirmed vpon his oath, as a witnes before the Bishop of Barcelona. When Agnes Paschal dyed, they sent him word of her death to Rome, that he might commend her to God: and he answered, that before the receipt of the letter, he knew, that she was departed, and in heauen.

10 Father Laynes being in Venice, procuring that that Common Wealth would put vs in possession of the Priory of S. Mary Magdalen in the Citty of Padua (which Pope Paul the third had vnited to the Colledge of the Society there) found very great difficulties,

and

and potent aduerſaryes: in ſo much, that he in a manner deſpayred of that buſines: wherupon he wrote to the Bleſſed Father, requeſting him to ſay a Maſſe, that God would giue him good ſucceſſe, which he expected not by humane meanes. The Father ſaid the Maſſe vpon the Natiuity of our Lady, and wrote to Father Laynes in theſe words: *I haue done that which you deſired: be of good courage, and take no care for this buſines; for you may well account it ended according to your deſire.* As the Father wrote, ſo it came to paſſe; for vpon the octaue of the ſame Natiuity of our B. Lady, the Counſell met which in Venice is called *Pregai*, and in a manner all the Se-

nators with one accord agreed that we should haue the possession giuen vs, to the great admiration of those, who had experience in the gouerment of that Common Wealth. He likewise told the same Father Laynes, that he should succeed him in the office of Generall, and so he did.

11. In the yeare 1555. sending the Fathers Hierome of Nadall, and Lewys Gonsalez de Camera to Spayne, he willed them to ship themselue presently at Genua, for without doubt, they should haue a prosperous nauigation; and so they had, though it were in winter. The German Colledg being in extreme necessity, and without hope of remedy,

in

in so much that the Cardinalls who had care of it, were so dismayed, that they counselled the blessed Father not to weary himselfe in so disperat a matter: he answered, that he would not giue it ouer, and that the tyme would come, in which that Colledge should be sufficiently prouided, and stored of all necessaryes. And so it was. For the Holynesse of Pope Gregory the XIII. endowed, & founded it liberally, so that now it hath completly all things needfull.

So many halls in Oxford hand & wil bee made coll:

12. The like succeded in the prouision of the Roman Colledg of the Society, which being in great want, and not knowing by any humane means, from whence, or how

to be prouided, the Father betooke himselfe to prayer, and after told certayne Fathers, that there was no care to be taken for that busines: and that within a few moneths, our Lord would prouide for it, as he did, & sometymes as it were miraculously, vntill the same Pope Gregory the XIII. of holy memory, founded it. He foretold other things like to these, before they happened: all which were fulfilled, as he said, and I omit them for breuity

Of

Of the Miracles of B. F. Ignatius: And first of his power ouer Diuells, as well in his life, as after his death.

CHAP. XVIII.

BESIDES the gift of Prophecy, which our Lord imparted to this holy Father, he also gaue him the grace to do many, and great Miracles, both whilst he liued, and after his decease. Some of those I meane to touch briefly in this place, but not all (for that would be too long) which our Lord hath wrought by this his seruant. For though when I first set forth his life in Latyn,

which was in the yeare 1572. I had notice of ſome other miracles of the holy Father, then thoſe that I there ſet downe: yet I knew them not ſo certainly, that I thought it fit to publiſh them: but ſince, with the authenticall informations which haue byn taken for his Canonization, they haue byn proued by ſufficient witneſſes: and our Lord, who will exalt and make him glorious vpon earth doth euery day ſo many miracles by his meanes, that I am obliged to declare ſome part of them heere, taking them out of the Authenticall and Iuridicall Informations, which many Prelates haue made, and are at this tyme in my hands; and out of the de-

poſi-

positions, which the partyes themselues, on whom these miracles haue byn wrought, haue made vnder their corporall oaths, & by the testimony of others, who deserue credit.

2. First then, he had great dominion, and commaund ouer the Diuels, and they abhorred, and persecuted him, as theyr cruell enemy; fearing him in that respect, and declaring him to be so. For in the tyme that he remayned in Manresa, the Diuell appeared vnto him many tymes in a shyning, and beautifull figure. till at length illustrated with diuine light, he knew, that it was the Diuell, who would deceiue him. And not only in Manresa, but also in his iour-

What hatred the Diuels bare him, & what dominion our Lord gaue him ouer them.

neyes, and at Parys, & Rome, he appeared many tymes vnto him, but ſo contemptible, and deformed, that not making any account of him, he did eaſely driue him away with the ſtaffe which he had in his hand (as if he had byn a cat, or a little dogge.) This malignant ſpirit procured to terrify him whilſt he remayned in the hoſpitall of Lewis de Antecaña in Alcala, but he could not preuaile. He would alſo haue choked him another tyme at Rome in his ſleep, & he throtled him in ſuch ſort, that he was inforced to inuocate, and call vpon the ſweet name of Ieſus, with ſo great a force, that he remayned hoarſe many dayes after.

3. Ano-

3. Another tyme being in his bed, the Diuells did ſtrike and beat him, and a brother called Iohn Paul of Cataluña who was his companion (and told me of it) heard him, and roſe twice to helpe, and aſſiſt him; but they could do him no harme, becauſe our Lord permitted them not. They accounted him their mortal enemy, who made cruell warre vpon them, & tooke the ſoules out of their clawes; and they publiſhed many tymes, that he was the greateſt enemy, which they had vpon earth.

4. In the yeare 1541. I my ſelfe heard a Diuell, which tormented a poore young man in Rome called Matthew, ſay, that he deſired vs not to ſpeak

of

of Ignatius, becauſe he was the greateſt enemy he had. Another ſouldier poſſeſſed in the Citty of Padua; and a woman in the Citty of Trapana in Sicily ſaid as much. By reaſon of this hatred, and enimity of the Diuells towards him, they perſecuted him ſo much, and raiſed ſo many, and ſo furious blaſts, and tempeſts againſt him, which argued their great anger, and malice; but by the grace of our Lord, he ouercame them all, & ſubdued them with ſo great dominion, as may be gathered by that which we ſhall here declare.

5. At the tyme that he remayned in the hoſpitall of *Azperitia* (as hath byn ſaid before) by reaſon of the fame of his

ſanctity

ſanctity, they brought a woman vnto him, who had byn poſſeſſed foure yeares, that he would exorcize her, and pray vnto God for her. He anſwered with much humility, that he was no Prieſt, nor deſerued ſo much at our Lords hands; but that he would pray to his diuine Maieſty for her, which he did, and the woman was preſently deliuered. At Rome, he cured that forſaid young man, called Matthew, who was greuouſly tormented by the Diuell, by only ſpeaking vnto him, and ſhutting himſelfe with him alone in a chamber. I knew him both before, and after, and he became religious in the wilderneſſe of Camaldula, and was

He caſteth out a Diuell at Azperitia and alſo one at Rome

And another at Rome.

called

called Fryar Baſill.

6. In the yeare 1554. the Colledge of the Society which we haue at our B. Ladyes of Loreto was begun, and the firſt Rector therof was Father Oliuerius Manaræus, who liueth at this day in Flanders, a man of great religion, & very well knowne in that reſpect in the Society: who teſtifyeth, that the Diuells beganne preſently to make warre vpon our Fathers which dwelt in that Colledge, & to diſquiet them day, and night; ſometyme making a great ſtirre, and noiſe, others times appearing in diuers ſhapes, and formes, as of a blacke Mare, or of a dog, or cat, or other beaſt, not permitting them to repoſe, and

He freeth the Colledg of Loreto from the moleſtation of the Diuells.

ſleep

ſleep in the night; and that hauing vſed all poſſible meanes of Maſſes, prayers, holy-water, exorciſmes, reliques, and other like, without profit, to deliuer themſelues from that trouble, and importunity of the Diuells; he wrote what had paſſed to Bleſſed Father Ignatius, crauing the help and fauour of his prayers: who anſwered, that they ſhould truſt in the goodnes of our Lord, that he would deliuer them, and he in their behalf would intreat the ſame very inſtantly.

7. When Father Oliuerius had receyued this letter, he preſently called togeather all the Fathers, and brethren of the Colledge, and read vnto them, what the Father had

written,

written, and from that houre (a meruailous thing) all those troubles, and fearefull representations of the Diuells ceased, in such sort that there was no more signe of them, then if there had neuer byn any such thing. This happened while our Blessed Father was alue. But presently after his death, there was a woman in the Citty of Trapana in Sicily exorcized, being tormented by the Diuell, and the Viceroy Iohn de Vega (who had newes of the Fathers desceale, though it were not yet published) caused them to demaūd, where B. Father Ignatius the founder of the Society of Iesus was? And the Diuell answered: that his enemy Ignatius

The Diuell confesseth that the Father is his enemy.

was

was now dead and in heauen with the other Founders of Religions S. Dominicke, and S. Francis.

8. In the yeare 1561. I knew, in the Citty of Siena in Italy, a very vertuous, and simple mayd called Iacoba de Prado, seruant to a Lady, who was Aunt to the Archbishop of the same Citty. This mayd was very much tormented, and persecuted by the Diuells, who appeared vnto her in diuers shapes, misusing, striking, and beating her in very strang, and cruell manner. The poore maid endured this torment for the space of twelue yeares, vntill she began to carry with her a picture of our Blessed Father

The Fathers picture deliuereth a maid from the Diuells cruelty.

Ignatius: and presently the Diuells, though they visibly appeared vnto her, and cryed out, saying: that he was their enemy, willing her to cast away that picture; yet they durst not come night her, nor touch her; yea shewing them the picture, they cast downe their eyes, saying: that they could not behold so bad a thing: and though shee prouoked them to strike her, if they could, yet they neuer durst do it, so long as she kept the picture.

9. At one tyme desirous for curiosity to be certified, whether that feare of the Diuells proceeded from the picture of the Blessed Father, or from some other cause, she

layd

layd it aside, and presently they came vpon her, beating her so terribly, that they left her dead. And this happened vnto her another tyme long after, she thinking, that she had byn wholy free. And with this experience she resolued not to bereaue herselfe of that strong breast-plate, and buckler of the Blessed Fathers picture, which terrifyed the Diuells in that manner, who not being able to strike her, gaue great blowes vpon the chamber walls, and vpon certayne coffers, & chests which were in it, without euer touching any one wherein there was a picture of the Blessed Father.

10. The same in a manner

happened in the Citty of Ancona in the yeare 1599. to a schole-maister called Leoparius. For he perceyuing certaine spirits to frequent his howse, who in the beginning, while he was absent, swept his chāber, made his bed, brought light, and afterward disordered, and fouled it againe; placed a picture of the Blessed Father in his chamber, and afterward found no molestatiō in it. But without the dores they made a great noise, opening & shutting them, & the windowes, and striking as vpon drummes; but by placing the picture of the Blessed Father in those roomes also, all that stir ceased, & he was not troubled any more.

11. In

In Rome the yeare 1597. the eight day of July there being an exorcisme in a Church, Father Iohn Baptista Peruleo of the Society of Iesus came in to say his prayers having a Reliquary, in which among many other reliques, there was one of the Blessed Father. He was no sooner come in; but the diuell began to cry out, and say, that the Father did burne him with that which he brought about him: and finally being inforced with the exorcismes, he confessed, that the reliques which that Priest had at this breast, were of Blessed Father Ignatius, a great Seruant of God, and founder of the religion of the Society of Iesus: &

He casteth out another Diuell in Rome.

that he was a Saynt in heauen, though not yet knowne, but ere long he should be canonized on earth: and the said Father Perusco taking the Reliquary from about his neck, & laying it vpon the possessed woman, the Diuell gaue great howles, saying, that the Reliques of that Father burned him, and so he left the woman free; it being our Lords pleasure, that she should receyue that notable fauour by the intercession of the Blessed Father.

Another Diuell cast out in Majorca.

12. In the Citty of Majorca a woman called Catharin Roca, was for the space of eleuen yeares, almost euery day grieuously tormented by the Diuell. He made her beat

her hands, and head againſt the wall; he lifted her vp in the ayre, he made her body ſo heauy, that diuers ſtrong men could not lift her from the ground. Sometymes ſhe howled like a dog, and other tymes grunted like a ſwyne: and likewiſe ſhe was ſomtymes without iudgment or ſenſe, foaming at her mouth. Yt was a pittiful thing to ſe her without remedy, hauing aplyed many, vntill the yeare 1598. the laſt of Auguſt, a Prieſt called Iohn Peé, tooke a ſubſcription of Bleſſed Father Ignatius, and layd it vpon the poſſeſſed woman, who at that tyme was depriued of her ſenſes; & ſhe vſed great extremityes, making many motions and vi-

ages, and the Diuell presently departed, and left her, she remayning free, and returning to her former, and naturall health, retyring her selfe to giue our Lord thankes for the fauour receyued at his Blessed hands by the meanes of his seruant Ignatius.

Also another dispossessed in the coũtry of Siena.

13. In *Monti-celo* which is a towne in the territory of Siena, there was a mayd called Vlna, and her fathers name was Gratian Gala: who in the moneth of Iuly the yeare 1599. was much afflicted by the Diuells, who appeared vnto her in corporal shapes, speaking vnto her, and soliciting her to filthy, and dishonest things, to which when shee would not consent, they did

beat

beat her cruelly, leauing the signes and scars of their blowes vpon her bruſed body: but our Lord deliuered her by meanes of the picture of Bleſſed Father Ignatius.

Of foure Siſters of Modena diſpoſſeſſed of Diuells by the Meritts of B. F. Ignatius.

CHAP. XIX.

BVT that is more notable, & declareth more the Dominion which our Lord hath giuen to this his Seruant, ouer the Diuells, which happened in the yeare 1600 in Modena, a Citty of Lumbardy, which I wil relate heere in the ſame mā-

Foure sisters & a niece terribly tormented by the Diuels, are cured in Modena by his intercession.

ner, that it hath beene written from thence, though briefly, and in fewer wordes, yet with more then I am wont, because it is so notable a thing. There were in that Citty of Modena foure sisters, noble, and honest women, one wherof was maryed, & the other three mayds: al which, together with a niece of theirs (likewise a maide) were for many yeares tormented with a great multitude of malignant spirits: & this with such rigour, that it was a very pitifull thing to see the manifold, & diuers vexatiõs which they cõtinually suffered of the Diuells. They were ordinarily very sickly, the Phisitians not knowing how to cure them being ignorãt of their sicknes;

some-

ſometymes the Diuells caryed them so high places, to caſt them downe headlong; and other tymes to the moſt remot places of the houſe, when ſhutting the Dores they rent theyr garments, pulled of the haire from their heads, beating them, and caſting them to the ground, with danger of their liues; neither did they leaue miſuſing them in this manner vntill thoſe of the houſe, hearing the noiſe, came to help them.

2. All of them being vertuous women, brought vp in the feare of God, and very modeſt in theyr words, they were many tymes inforced by thoſe infernall beaſts, to vtter vnſeemely ſpeaches, and horrible

blaſphe-

blasphemyes against God, with such terrible shoutes, as amazed all that heard them. They could not without great violence apply themselues to prayer, nor say, nor heare any word in the praise of God. It was an intollerable thing for them to be at Masse, and there the Diuells made them sound, and fall to the ground, making outryes, & shouting with such violence, that they could scarcely conteyne themselues. VVhen they went to confession, they hindred them from telling their sinns, & bereaued them of their forces, making them to faynt, and causing them to put out their tongues after a foule manner, in mockery of the Holy Sacrament of

they seem to be so unusual in protestant Otherwhes.

Con-

Confession, and of their Confessours. But that which tormented them most, were the motions, and temptations of the flesh, which continually afflicted them. For they were very honest women, and some of them had dedicated their virginity to God by vow. And the Diuels themselues, compelled by the exorcismes of the Church, confessed, that their intent was to depriue them of their chastity, and to put them in danger of loosing both their spirituall, and corporal health: but that they had laboured in vayne by reason of the vse of the Sacraments, with which these good women defended themselues, when they were most of all afflicted.

3. Fur-

3. Furthermore, these infernall spirits not being content to afflict them so many wayes, enraged with exceeding great fury, to see that weake women made them so great resistance, they killed the only sõne of the maryed sister, who was but 14. months old: & before they murthered him, they threatned her, that they would kill him vpon such a certayne day, and so the child dyed at the tyme appointed, to the great griefe of his Mother, and of all the family. (How secret, and profound are the iudgments of our Lord!) These deuout, & afflicted women had taken all the spirituall remedies which they could imagine, to deliuer themselues

from

from this tyranny of the enemyes of mankynd. They had vſed Prayers, Maſſes, Exorciſmes, Holy water, Reliques of Saynts, and other meanes which the holy Church vſeth. They had byn a long tyme at the directions of Prieſts & religions men of excellent vertue and prudence, that they as good Phiſitians might help, and cure them. They had viſited often the Holy houſe of Loreto, and other Sanctuaries of great deuotion, and eſpecially ſome in which our Lord is wont more particulerly to ſhew his power againſt the Diuells, but nothing auailed, becauſe our Lord reſerued this occaſion to glorify his ſeruant Ignatius withall: by

whoſe

whose merits, and intercession they all foure, and the niece also were deliuered from the torments which they suffered: and had as good health, and forces, with their disposition both inwardly and outwardly to their great contentment, as euer before. They found themselues free from the temptations of sensuality, and from the difficulty in vocall, & mentall prayer: They heard Masse with great deuotion, & cõfort. They liued with great modesty, decency, and composition, and conuersed with those of the house with great affability, & sweetnes, as they were wont, before they were tormented by the Diuells; which hath beene a matter of

great

great admiration to all that were acquainted with them: and much more by reason of the manner with which our Lord cured them, by the interceſſiõ of his Seruant Ignatius, which was in this wiſe.

4. Father Rector of the Colledge of the Society of Ieſus, which is in the Citty of Modena, hauing vnderſtood the pittifull caſe of thoſe poore women, after he had throughly conſidered, and commended it to our Lord, by his inſtinct (as the effect declared) went one day to the houſe, carying with him a picture of the B. Father, which he kept for his deuotiõ. He entred into the roome where the women were, at the very tyme, that a Prieſt was

exorciſing the Diuels; & without ſaying any thing, or telling any what he brought, he put vp that picture of the Father vpon the wall, and betooke himſelf to prayer. Wherupon preſently thoſe helliſh ſpirits began to giue horrible ſhouts, and to ſay, that it was the picture of Ignatius Foũder of the Society, with which they were grieuouſly tormented. And withall they begã to reuile at him egregiouſly, calling him, bald, lame, & blynd: & being preſſed by the Prieſt who exorciſed them, to tel the reaſon why they called him ſo: they anſwered that they called him bald, becauſe he had not much hayre on his head nor beard; and lame, becauſe

his

his leggs were not of the ſame length, one of them hauing beene broken; and blynd, by reaſon of his aboundance of teares, wherby he had been in great danger to looſe his ſight: & they cõplayned, that he came ſo farre, as Spayne, to perſecute them both in his life, and after his death. And at the ſame tyme many principall Diuels departed with horrible roarings from one of the ſiſters, leauing her almoſt dead, and confeſſing the vertue of Ignatius.

5. By this meanes the foreſaid ſiſters, theyr mother, and all the houſe conceyued great deuotion towards the Bleſſed Father, with hope by his interceſſion to obtayne the health

which they desyred; and they made a vow to observe holy all the dayes of their life, the day of his death, and to fast the Eue. This deuotion increased with another new accident; for a Father of the Society called Augustine Viualdi, being come at that tyme from Rome to preach in Modena, brought with him a reliquary, in which among other, he had a reliqué of the B. Father, which being placed secretly, and without saying any thing to any body, in the roome where the sisters were, the Diuels cryed out, saying: that it was the Relique of Ignati°, telling from whence it came, and who had brought it: confessing the intolerable tormét

which

which they suffered, and that by his intercession they should all be cast forth of those bodies: For God had determined to glorify him in the world.

6. Another day a great Diuell hauing mocked and blasphemed at Ignatius before his going out, being inforced by God at the tyme of his departure, confessed to his great confusion, that he was burnt with that little peece of bonet and he called him three tymes a Saynt, saying: S. Ignatius, S. Ignatius, S. Ignatius casteth me forth by his humility and patience, and by the deuotion, which he had to the most Holy Virgin. Other times, the Diuells desyring to conceale that they were cast

out by the prayers of B. Ignatius, attributing that effect to the vertue of other Saynts, to whom the said sisters had particuler deuotion, at the tyme of theyr going out, were inforced to cõfesse the lye which they had told, and to giue the glory to Ignatius, saying: that God would serue himselfe of him alone, in that occasion.

7. Other tymes with great fury, at theyr departure, they cryed out, saying: where is thy might O Lucifer, since that a peece of paper, with the picture of this Priest casteth vs forth, thou not being able to make resistance? And many tymes hauing beene exorcised the whole day without profit, they said, that they should ne-

uer

uer depart, vnleſſe Ignatius were innocated, and called vpon, becauſe God would haue it ſo. And when the Prieſt ſaid, *Impero vobis per merita B. Ignatij &c.* I command you by the merits of B. Ignatius &c they preſently went away with great rage, and fury. Other tymes they ſaid: O God how doeſt thou depriue vs of glory, to giue it to this lame, & wrinkled Prieſt.

8. The ſame effects which the Picture and Relique of the Bleſſed Father had wrought, were likewiſe cauſed by the booke written of his life: for it being caryed to the womens houſe, for them to read vpon, and layd vpon their head, or breaſt, or ſome Chapter of his

this book?

life being read, the Diuels were inforced to depart, and to yeald themselues to the wil of God, who is meruailous in his Saynts, and grueth them strength and vertue to tread vpon Lyons, and to triumph ouer al the powers of hel. This battayle and contention, lasted for two months, at which tyme the perfect victory was obtayned. For as S. Bernard saith, speaking of a Diuell, which S. Malachy cast out of two women; this delay was not for want of power in the Saynt, but by diuine dispensation, that the presence of the enemy, and the victory of the Saynt, who cast them forth, might be the better vnderstood.

Of the wonderfull force, and efficacy of the words, & sayings of B. Ignatius, in mouing mens harts.

CHAP. XX.

HE had not only this dominion ouer the Diuels, but also ouer the harts of men, with whom he dealt. For certainly the force which our Lord gaue vnto his words, were wonderfull and seemed more then humane, mouing mens harts, not with the sweetnes or elegacy of his speach, but with the weight of his spirit, and of the things which he spake. He mollified hard, and obstinate men

What force he had to moue mens harts.

like wax, and altered them in such sort, that they meruailed at themselues, and at the change, which they had made. With two or three words he often quieted, and cured the infirme, and afflicted consciences and soules of men, strengthing the weake, and giuing them peace, and security.

2. There was in our house at Rome a Iew, called Isaac, to be catechized, or instructed, because he would become a Christian. He fell one day into a great temptation, and as one that were furious, and besides himselfe, began to say, that he would begone, & would not be a Christian. The holy Father commaun-

ded

ded him to be brought before him, and ſaid vnto him only theſe words: *Stay with vs Iſaac:* preſently he was quieted, and of a furious Lyon became a gentle Lamb, and remayned in the houſe, and was baptized.

3. A brother called Iohn Paul, who accompanyed our Bleſſed Father, was for a tyme ſo aſſaulted, and afflicted with the Diuell, by an occaſion of a certayne vayne, and friuolous ſcruple, that he could not breath, nor find any peace in his ſoule, eyther by prayer, or pennances, or the vſe of the holy Sacramẽts, or in any other thing which he vſed for his remedy: ſo that he was ſo ſad, and melancho-

ly,

ly, that he ſeemed a lyuing ſtatua of death. He imparted this his trouble to our Bleſſed Father, who with only two words, in anſwere, tooke away, as with his hand, all that perplexity, and agony, and pulled vp the rootes of it ſo perfectly, as if he had neuer endured any ſuch matter.

4. I knew another alſo (whom I will not name becauſe he is yet aliue) who being but a child, by reaſon of a certaine fright, fell into ſo great a feare, that he trembled at his owne ſhaddow, and acquainting our B. Father with that paſſion, and vayne feare, he with two words, that he ſpake vnto him, reſtored him to his former peace, and ſecu-

rity.

rity; There happened two other things to the ſame man, which do very well declare the efficacy, which God gaue to the words of this his Seruant, and what force he had to moue their harts, who treated with him. The one is, that being once very rebellious, and obſtinate, in not following the wholſome counſells which the Father gaue him, with one only word, that he ſaid vnto him, he was in ſuch ſort changed, that he began to cry out a loud, *I will do it Father, I will doe it*. And ſo he did, it ſeeming to him, that he had not power to do otherwiſe, by reaſon of the great motion, and impulſion, which he felt in his ſoule. D. O.

5. The

5. The other was that the ſame brother being tempted, and in a manner reſolued not to perſeuere in the Society, and making his generall Confeſſion with the Bleſſed Father, with only theſe words, that he ſaid vnto him, *I deſire you, not to be vngratefull to one who hath done you ſo many fauours, as our Lord hath done*, he healed, quieted, and pacifyed him in ſuch ſort, that in that inſtant he determined to perſeuere in his vocation: and hath deuoutly perſeuered euer ſince, without hauing any the leaſt trouble in this kind. And we might relate very many other things of this quality, by reaſon of which Father Francis Borgia, a man of ſuch ſanctity, and

prudence as is knowne, was wont to say, that B. Father Ignatius did speake, *tamquam potestatem habens*, as a man that had power, to imprint in mens harts what he would, and to moue them to what he would.

6. S. Bernard saith, that the holy Bishop S. Malachy tamed an vnruly, and very cholericke woman: & that in his opinion, this was a greater miracle, then if he had rayſed one from death, becauſe in the one miracle, he had raiſed the outward man and in the other the inward. This saith S. Bernard. But let vs follow the courſe of our narration, and declare ſome of the other miracles, which after the death

of

of the Bleſſed Father, our Lord hath wrought by his interceſſion, and eſpecially theſe latter yeares, in which his Canonization hath byn treated of. For thoſe which God hath done in diuers Prouinces, haue byn many, diuers, and great, to ſtirre vp the deuotion of the faithfull towards him, and to make him glorious vpon earth as he hath done in heauen.

Of the miraculous Cures of diſeaſes, done by the interceſſion of B. F. Ignatius.

CHAP. XXI.

At the inſtant in which he departed at Rome, he appeared to a Lady at Bononia.

IN the very inſtant, that the Bleſſed Father gaue vp his Ghoſt, he appeared ſhyning,

and

and glorious, to a noble and most deuout Matrone in Bononia, who was a widdow, called Margaret Dellio, and greatly affected to the Society: and he said vnto her; *Margaret I depart now, and I commend the Society vnto you*. Hauing said these words, he ceased to appeare. And the pious woman related presently, what she had seene to Father Francis Palmius her Confessarius, and the Rector of that Colledge, telling him, that without doubt Father Ignatius was deceased, and that she had seene him, describing him as liuely as if she had knowne him before, whereas in truth she had neuer seene him. And though this were not held for certaine

when she related it, notwithstanding afterward, when the newes of the Fathers death came, and of the day, and houre in which he went to a better life, the thing was manifest.

He cureth a maid of the Kings Euill.

2. The first day of August in the yeare 1556. in which the Father was buryed, great multitudes of people concured in Rome to his funerall, to see and reuerence him. Among others which came, there was a very deuout woman who bare affection to the Society, called Bernardina, and she had a daughter about the age of 14. yeares, who was molested with a dangerous, and troublesome infirmity of the Lamperons, or Kings

Euill. And though she had spēt a good part of her wealth in curing her daughter, yet she could not get her health, but, rather was euery day worse and worse. Her mother carryed her that day to the Church of the Society, with desire, that she might touch the holy Fathers body, and commend her selfe vnto him, and by his interceſſiō obtaine of our Lord her health, which the Phisitians could not procure. But the throng was so great, that how much soeuer the mother, and daughter endeauored, they could not by any meanes come where the F. body lay. Seing their desire thus frustrate, they requested to haue something that had

touched the B. Fathers body, and the mother with great deuotion and faith, applyed it to her daughters neck, touching with it the Lamperons, and sores, which were in a manner festered: and by the mercy of our Lord, and the merits of his seruant Ignatius, the mayd was perfectly cured, to the admiration of all those that heard of it, and acknowledgment of the Fathers sanctity, who after his death gaue health to those, which hartily commended themselues vnto him.

Musick hard in his tõbe.

3. In the yeares 1569. vpon the 31. of Iuly (which was the day of his decease) the body of the Blessed Father was translated the first tyme, and

there

there was heard by a certaine deuout seruant of God for the space of two dayes, most sweet musicke and harmony, as it were of voices, in his Sepulcher.

4. In Rome a Lady called Drusilla Turselina being very much vexed with a vehement feuer, and with the head-ach, hauing vsed many remedyes, & byn let bloud in her armes, nostrills, and head, without profit, her sicknes rather increasing euery day; was presently healed by a relique of one of the Blessed Fathers bones, layd vpon her forehead. He cureth a burning feuer.

5. Another woman named Olimpia Norina had such a vehement payne in her eyes, that she came to loose her sight,

He giueth sight to a blind woman

and for the space of three monethes had such a continuall ague, and payne in her head, that she could not rest. They brought her a subscription of the Blessed Fathers hand, at the tyme that her payne was at the greatest, laying it vpon her forehead, and eyes, and she began to see, and was ryd of her ague and payne.

He restoreth health to a child in a māner past recouery.

6. In the same Citty in the yeare 1597. a noble mans child of seauen yeares old, called Hierome Gabriell, being sick of a pestilent feuer (called a Tauerdillo) and of a plurisy; hauing also the wormes, so that there was litle hope of his life, was healed with the same subscription of the Blessed Father.

7. In

7. In the yeare 1599. Lady Ioane Vrſina, being but a child, daughter to Cornelia Vrſina Dutcheſſe of Ceſi, had ſo great a cough, that ſhe could ſcarſely breath, or ſuck. The Dutches her mother commended her very earneſtly and deuoutly to Bleſſed Father Ignatius, and beſeeched him to obtayne the health of her daughter: wherupõ the child hauing byn a night and a halfe without reſt, preſently fell a ſleepe, and her cough ceaſed, and ſhe began to ſucke her Nurſes breaſt. For which cauſe the Dutches cõmaunded a Tablet to be ſet on the Fathers graue in remembrance of the fauour, which ſhe had receiued.

He deliuereth another child from a dangerous cough & ſhortnes of breath.

8. In the ſame yeare 1599.

He restoreth hearing to a deafe woman.

Angela Ruggiera was troubled with an extraordinary noise in her head for almost a yeare, and lost the hearing of her right eare; wherto applying a relique of the Blessed Father, and making a vow to fast with bread and water the day of his departure, and to communicate the day following, recouered perfect health, and remayned free from that infirmity.

He freeth one from a vehement fit of the stone.

9. In the same yeare 1599. vpon a monday, being the 19. of July Father Michael Vazques a professed Father of the Society of Iesus, and Prefect of the studyes in the Roman Colledge, had such a terrible fit of the cholicke, & stone, that being in a cold sweat, and

as it were in an agony, and without feeling, seemed ready to giue vp the ghost. They applyed many remedyes to ease his payne, but all without profit: yea it seemed that his payn increased by the multiplying of remedyes. He desired them to bring him a Relique of B. Father Ignatius, which they did, and he tooke it with great deuotion, and commending himself very deuoutly to his Holy Father, he put it to the part where his payne was most sharp and vehement: and presently the payne ceased in that part, but remayned in others, which likewise afflicted him much. But laying the sacred Relique vpon those also, the payne seemed to fly from

before it, ſo that at length he remayned altogether whole & free.

10. And foure or fiue houres after he began to caſt forth without any payne many peeces of the ſtone, imbrued with bloud, and as it were enwrapped in little peeces of fleſh; the Phiſitians iudging, that the ſtone was diſſolued by the vertue of that Relique, and becauſe it was ſharp, had torne the paſſages. Forthwith the ſick Father roſe out of his bed, againſt the opinion of many, becauſe he iudged that health not to be humane, but from Heauen, and obtayned by the merits of the B. Father, & conſequently that it would be perfect, and that he had no cauſe

to feare. The ſaid Father Michael Vazques had at that tyme the care to deale with the Cardinalls of the Congregation of holy Rites, or Ceremonies, concerning the Canonization of the B. Father, and it ſeemed, that our Lord ſent him that ſo ſuddaine, and ſharp a ſicknes, that hauing had experience of the Bleſſed Fathers fauour in his owne perſon, he might be the more earneſt in procuring his Canonization.

He cureth a canker.

11. The ſame yeare 1599. a godly Matron of Rome, hauing a canker in one of her breaſts, and by the iudgment of Phiſitians being ſo far gone, that it ſeemed ſhe would ſhortly dye; making her prayers, at

the

the B. Fathers tomb, she began presently to feele the benefit of his intercession, and without any other corporall medicine, she became well within few dayes: for which cause her husband caused an Hearse of cloth of siluer to be layd vpon his tomb, and the woman her selfe sent the portrature of a breast made of siluer and gilt, in remembrance of the benefit receyued.

He deliuereth a woman of a dead child.

12. Another called Orinthia Casali, being with child, and without hope of life, because the said child was dead in her body, applying a subscription of the Blessed Father therto, was deliuered of the dead childe, the mother her selfe remayning in good health.

13. Let

13. Let vs omit the other miracles which God hath wrought in Rome (being many) and let vs come to other Prouinces of Italy. In the Marca of Ancona is scituated the Sacred Houſe of our Lady of Loreto, in which the moſt Holy Virgin was borne, and the Eternal Word clothed himſelfe with our fleſh. In this place a child of ſix yeares old, fell into ſo grieuous a ſicknes, that the Phiſitians gaue him ouer. They laid a litle peece of B. Father Ignatius his garment vpon him, commending him to his prayers, and preſently he began to be better, and was perfectly cured.

A child paſt cure recouered.

14. In the Citty of Recanati, which is about 3. miles from Loreto,

He healteth diuers diſeaſes.

Loreto, the yeare 1599. a woman much troubled with an ague, and payne in her ſtomake, commending her ſelf to the Bleſſed Father, was freed from both. And a youth being in danger of his life, by bleeding at his noſe ſo abundantly that it could not be ſtaunched, hauing a Relique of the Bleſſed Father applyed, left bleeding. And another woman, which had a great payne in her breaſts, there being an impoſtume bred in them, the impoſtume did breake by vertue of the ſame Relique.

15. In the ſame Citty a Gẽtlemã named Horatius Leopardus, being in the moneth of October of the ſame yeare 1599. in danger of his life by

a fit of the ſtone, & retentiō of vrine, not finding any remedy, he commended himſelfe very affectuouſly to our B. Lady, beſeeching her by the merits of B. Father Ignatius to heale him, and deſyring the Father himſelfe to be his good aduocate. At that very inſtant his payne was eaſed, and he began to make water; and afterward, he caſt forth much grauell, and ſtones, broken in litle peeces, and ſo remayned altogether free.

16. Heere alſo the ſame yeare & moneth, a Lady called Lucandia, wife to Pompeius Georgij, hauing beene very ſick for the ſpace of fiue monthes, and endured great paynes, and palpitations of her

He cureth paynes of the hart.

her hart, applying vnto it a little peece of the Fathers garment, presently found herself well. And the same woman hauing gone with child nyne moneths, and cast out of her body twēty pounds of bloud, being therewith much weakned, and in a manner without sense, she earnesty commended her self to the B. Father, & that bloudy flux ceased, and she came to her selfe: and afterward being much oppressed with the paynes of childbearing, not being able to be deliuered, she was brought to bed of a dead sonne without payne, she herselfe remayning in life, and health, commending her selfe to the B. Father.

He deliuererh a woman twise from dāger of death.

17. In

17. In the Citty of Macerata, which is about three leagues from Loreto, Blessed Father Ignatius appeared to a woman called Elizabeth Morena, Niece to the Lord Bishop of the same Citty, she being like to dye, and without hope of life, in the moneth of Noueber of the yeare 1599. & taking her by the had, he tould her, that she should ere long be restored to perfect health, willing her to rise, and giue thankes to god for the mercy which he vsed towards her.

He appeareth to a sick woman, restoring her health.

18. In the Citty of Naples, in the moneth of Iune of the yeare 1599. Dona Ioana of Aragon, Princesse of Beltran, and Dutchesse of Terra-noua, had a great payne, &

He deliuereth a Lady of a paine & swelling in her breast.

swelling in her right breast: & finding no remedy, amõgst many which were applyed in the space of foure moneths, omitting them all, as vnprofitable, and laying vpon her breast, with much deuotion, the picture of the B. Father, she became well the same day: and comming to Rome this last Holy yeare of 1600. commaunded a Tablet of siluer, with foure great waxe Tapers to be set vpon the B. Fathers tomb, on Easter day, in thankes giuing.

A Knight cured of a pestilẽt feuer.

19. In the Citty of Nola, the yeare 1599. in the moneth of Nouember, a knight named Francis Blasius, being much vexed with a pestilẽt ague, & with a grieuous payne in his

head

head and ſtomack, ſo that in the iudgmēt of the Phiſitians, he was in danger of his life. His mother Zenobia Tolphia exhorted him to lay a Relique of the bone of B. Father Ignatius to his head, & commend himſelfe vnto him, deſyring his fauour. He did ſo, and remayned free from all his paynes, and his whole ſicknes.

20. In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) the yeare 1594. a woman called Patientia, ſeruant to a Lady named Antonina Cubella, had ſuch a terrible payne in her ſide, that it was accounted incurable, in ſo much, that they prepared her graue. They brought her a

A womā cured from a payne in her ſide.

Relique of the Bleſſed Father Ignatius, and preſently ſhe fell a ſleep (which ſhe could not do before) and in her ſleep, the Father appeared vnto her, in prieſtly attyre, & ſayd vnto her: Daughter, commend thy ſelf to God, and he will heale thee: vpon hearing of which wordes, ſhe found her ſelf free from her payne.

A child healed of a wound in his knee.

21. In the ſame Citty of Lecha a child of three yeares old, ſonne to the Baron of Begli-boni, fell from his Nurſes armes vpon the ground, & did notably hurt his right knee, which grew euery day worſe, becauſe the Nurſe for feare concealed the fal. And it went ſo far that it was neceſſary to open the childs knee oftener

then

then once, and yet this helped not: wherfore comming to cut it the third tyme, the Father fearing his Sonnes death, (whome he did see consumed with the wound, and with the ague which followed thereupon) went to the Colledge of the Society, & there they gaue him a Relique of the B. Fathers bone; which he layd vpon the child, before they opened his knee the third tyme, and when the Surgeons came to do it, they found him much better, and within a few dayes altogeather well.

A Father deliuered from a tẽpest, and captiuity.

22. A Father of the Society, called Natalis Masuca, sayling to Sicily, was taken by the Turkes, and afterward a great storme arose, in which he ex-

Relique of the Bleſſed Father Ignatius, and preſently ſhe fell a ſleep (which ſhe could not do before) and in her ſleep, the Father appeared vnto her, in prieſtly attyre, & ſayd vnto her: Daughter, commend thy ſelf to God, and he will heale thee: vpon hearing of which wordes, ſhe found her ſelf free from her payne.

A child healed of a wound in his knee.

21. In the ſame Citty of Lecha a child of three yeares old, ſonne to the Baron of Begli-boni, fell from his Nurſes armes vpon the ground, & did notably hurt his right knee, which grew euery day worſe, becauſe the Nurſe for feare concealed the fal. And it went ſo far that it was neceſſary to open the childs knee oftener

then

then once, and yet this helped not: wherfore comming to cut it the third tyme, the Father fearing his Sonnes death, (whome he did see consumed with the wound, and with the ague which followed thereupon) went to the Colledge of the Society, & there they gaue him a Relique of the B. Fathers bone; which he layd vpon the child, before they opened his knee the third tyme, and when the Surgeons came to do it, they found him much better, and within a few dayes altogeather well.

22. A Father of the Society, called Natalis Masuca, sayling to Sicily, was taken by the Turkes, and afterward a great storme arose, in which he ex-

A Father deliuered from a tẽpest, and captiuity.

pected to be drowned. He cō-mended himself to B. Father Ignatius, and heard presently a voyce, which said vnto him. *Doubt not, for thou shalt not be drowned in this tempest, nor be caryed into Turky.* The storme ceased, and the Turkes ship was taken by the Christians, neere to the Ile Lampadosa, & so he was deliuered both from the sea, and the Pyrats.

A child cured of an ague, & loosenesse.

23. In the Citty of Palermo, a child of three yeares old called Cosmus Ferier, sonne to a famous Phisitian, had such a terrible ague, & loosnesse of his body, that his Father himselfe hauing giuen him ouer, prepared all things necessary for his buriall; but hauing layd vpon him a peece of a vesti-

ment,

ment, in which Blessed Father Ignatius had said Masse, he forthwith began to be much better, and the same day recouered his health to the great admiration, and ioy of his Father, and those of the house. Now let vs come to Spayne.

Of diuers Miracles wrought in Spaine, by the intercession of B. F. Ignatius.

CHAP. XXII.

IN the yeare 1570. or 1571. in the Citty of Toledo, one day in winter, a little before night, an ancient woman, called Vega, seruant to Alonso of Villa-Real Duron, and of Mary de Torres his wife, fell

He deliuereth a woman from a payne in her side.

into an exceding payne of her ſide, which was ſo vehement, that the Phiſitias willed her to cõfeſſe, & receiue the moſt B. Sacramẽt, & make her laſt wil & teſtament the ſame night, fearing that ſhe would not lyue till morning: a deuout & vertuous, man called Iohn of Meſa, friend to the ſaid Alonſo of Villa-Real, vnderſtanding this, hauing firſt betaken himſelfe to prayer, layd vpon that ſyde of the ſicke womẽ where the payne was, a little peece of a lynnen cap, and another of a lether ſtomacher, which B. Father Ignatius was wont to vſe, and the ſaid Iohn of Meſa caryed about him for his deuotion & at the very inſtant, that he did this, the ſick wo-

man

man became whole, and well, saying: *O Maister Iohn of Mesa, what haue you done to me, that you haue taken away my payne, and sicknes?*

2. In the Citty of Burgos, Doña Francisca of Beruy, a professed Nunne in the monastery of S. Dorothy, of great recollection, and vertue, being very much tormented with the cholick, and stone, hauing recourse to the intercession of the said Blessed Father; in the space of one yeare little more or lesse, came to cast forth, more then an hundreth stones, little, and great, in a manner without any payne at all. And in the yeare 1593. hauing broken a veyne in her breast, not being able to

He cureth the colicke stone, & bleeding.

ſtaunch the bloud, which ſhe caſt out of her mouth, laying vpon her breaſt a little peece of the firſt ſackcloth, which the Bleſſed Father clad himſelfe withall in Montſerat, when he gaue his apparell to the poore man, the bloud preſently ceaſed, and ſtayed.

He cureth other infirmities.

3. There was in the Conuent of the Nunnes, commõly called Huelgas, one named Doña Ioanna of Gongora, very ſickly, in ſo much, that ſhe had procured a Breue of his Holynes, that ſhe might go out of her Monaſtery to take Phiſick: but commending her ſelfe to the Holy Father, and keeping his picture in her Celi, ſhe remayned ſo free, and ſound, that ſhe ſtood

no more in need of leaue to go abroad for her health.

4. Another deuout woman of the order of S. Francis, named Mary of Auala, who was much afflicted in ſpirit, had counſell to commend her ſelfe to Bleſſed Father Ignatius, that by his meanes, ſhe might obtayne eaſe, & remedy of her trouble: and ſhe betaking her ſelfe to prayer, forgot the name of Ignatius, and ſayd: *O Saynt Athanaſius, help me in the ſight of our Lord, that he will be pleaſed to deliuer me from this great temptation, and affliction which I endure.* When ſhe ſaid theſe wordes, ſhe heard a voice, that anſwered: *He is not called Athanaſius, but Ignatius: & doubt not*

He helpeth the trouble of the mind.

not, but that by his interceſsion, thou ſhalt obtaine that, which thou deſyreſt of our Lord: as indeed ſhe did.

He cureth a dangerous feuer.

5. Another man named Lancelot Ruffin of Flanders being ſick of a peſtilent ague, and giuen ouer by the Phiſitians, by the meanes of a ſubſcription of the B. Father, recouered perfect health, and roſe vp ſound, and well, to the admiration of the Phiſitians, & of all thoſe that knew his danger.

6. The ſame happened to to Don Lopez of Caſtro, nephew to Doña Eleanora Gallo, who at that tyme was Abbeſſe of the Monaſtery of S. Dorothy, who being giuen ouer by all the

Phiſitians which had him in hand, aſwell by thoſe who liued in Burgos, as by others whome he had ſent for from Valliadolid, commẽding himſelfe to Father Ignatius, & promiſing to giue a certayne almes in his name, was preſently healed, & deliuered of his infirmity.

7. A religious, and graue Father of the order of Saynt Auguſtine, belonging to the Conuent of the Citty of Burgos, being in Quintanilla of Somuñon a Town within the Archbiſhoprick of Burgos, whither he went, moued by charity, to adminiſter the Sacraments to thoſe who were ſick of the plague: vpon the eleuenth of Nouember in the

A maid infected with the plague is healed with the Fathers picture

yeare

yeare 1599. heard the confeſſion of a yong woman about 22. yeares old, called Mary, daughter to Iohn Gomez huſbandman, who was ſick of a ſtrong ague, & infected with the plague, he gaue her counſell to commend her ſelf very earneſtly to Bleſſed Father Ignatius, and he gaue her a picture of the ſame Father, to put in her boſome; & with this only remedy, within an houre after he found her without eyther ſoare, or ague.

Many that had the plague recouer by drinking of the water in which one of the Fathers bones had byn dipped.

8. Many that were infected with the plague, in the Citty of Burgos, drinking of the water, in which a bone of Bleſſed Father Ignatius had beene dipped, and commending themſelues to

him,

him, recouered perfect health. And Francis Ortiz Curate, & Pastour of S. Peter and S. Felix auoucheth, that many were so healed, and that he gaue them the water. For when humane remedyes fayled, he betooke himself to diuyne, and that this was publick in the Citty.

9. The same is testifyed by Bachelour Sanchius of Cantabrana, Curate, and Pastour of the Church of S. Stephen, to haue happened to himselfe, being infected with the plague, and hauing a great and vehement tertian feuer; & that taking of the forefaid water, and commending himselfe to Father Ignatius, he was healed. And Abel de-la-Torre, Curate,

rate, and Paſtour of S. Martyns, in the ſame Citty of Burgos, being infected with the plague, drinking of the ſaid water, which his mother brought him, at the ſame inſtant that he tooke it, felt himſelfe well, and was freed from his ague.

He helpeth one from a lamneſſe in his knees.

10. Francis Ortez aforeſaid, Curate, and Paſtour of the Church of S. Peter and S. Felix in the ſame Citty of Burgos, hauing endured by the ſpace of fyue yeares a great infirmity of certayne humors in his knees, and ankles, with much payne and trouble, by cõmending himſelfe to the B. Father, was healed, neuer feeling that infirmity afterward.

11. In the Citty of Ma-

drid

dridd Father Michael Garſes, a profeſſed Father of the Society of Ieſus, had a rhewme that fell into his right eye, and did put him to ſuch exceſſiue payne, that he could fynd no eaſe, eyther in letting bloud, or in any remedy which was vſed: but rather the payne ſeemed to increaſe by the multiplying of remedyes, ſo that he could not take any reſt day or night. Finally the ninth of September in the yeare 1596. hauing endured a moſt vehement payne in his ſaid eye, vntill ſeauen of the clock at night, Father Bartholomew Perez, who is at this day Aſſiſtant of the Society at Rome, taking compaſſion of him, gaue him a ſubſcription of B. Father Ig-

He ſuddenly taketh away a vehemẽt payne of the eyes with his ſubſcription.

natius his hand, and willed him to commẽd himselfe vnto him, and to lay it vnto his eye: for he hoped that he would deliuer him from that payne, as he had done others who had commended themselues vnto him. Father Garses kneeled downe, betaking himselfe to prayer, and layd the subscription vnto his eye, when his payne was at the greatest; which presently was taken away, and a little after he went to bed, and slept all that night with good repose, and the next morning heard confessions in the Church: and we of the house did see his eye well, which we had seene the day before very bloudy, and full of water.

12. In

12. In Gandia a maide of 13. yeares old, called Francis Vinoles, had byn ill at eaſe for the ſpace almoſt of a yeare, of a great payne in one of her legges, which made her halt, & did put her to much payne, eſpecially when the weather was cold, which was very contrary to her diſeaſe. This mayd the day of the Circumciſion of our Lord, in the yeare 1600. went to Maſſe (not without great difficulty) becauſe it was ſo great a day, and returned home much afflicted, by reaſon of the payne which greatly tormented her. Her mother willed her to comend herſelf earneſtly to bleſſed Father Ignatius, and layd one of his ſubſcriptions vpon her:

He heaeth a lame woman.

and in that very instant the sick maid felt herselfe perfectly well, and free from that payne: and began to go, as if she never had any. Her Father (who was a Phisitian) and all the house accounted it a miracle: and in signe of thankfulnes, presently the day following, the mayd, and her mother came to the Church of the Society of Iesus, to render thankes to our Lord, and to his great Servant Ignatius, presenting him with a picture of wax.

13. Like to this miracle is another, which happened in the moneth of October in the yeare 1600. in the same Citty of Gandia, to Iosepha Borgia wife to Gaspar Harrera. For

the said Iosepha, not being able for the space of more then a moneth, scarse to moue her selfe, by reason of an exceeding great payne in her knee, and finding no remedy by any medicine, she began to commend her selfe to the Blessed Father, with great deuotion, and to say fiue tymes the *Pater noster*, and *Aue Maria*. And hauing done this for three dayes, being one night in her bed, and commending her selfe vnto him with many teares (because she felt her selfe much tormented with that payne,) she presently reposed, & slept, and in her sleepe the Blessed Father appeared vnto her, and with a serene, and cherefull countenance told her, that he

He cureth a payne in the knee.

cage to cure her, & touching her knee with his blessed hand, he freed her from al that payne, and she awaking found her selfe perfectly well; and presently the next morning came to the Church of the Society, and brought a picture of wax in testimony, and remembrance of the fauour receyued at our Lords hands.

He cureth the Gout.

14. But yet more notable is that which happened in the same Citty, in the moneth of Nouember following, to a recollected Virgin of the age of 40. yeares, called Iosepha Castella, who was sick of the goute, which was wont to take her with such great force, and violence, that it depriued her of her iudgment, and many

people

people could ſcarſe hold her from hurting, and beating her ſelfe: and when ſhe was out of this fit, ſhe remayned with ſuch a terrible payne of her hart, and ſo great affliction of mynd, her body alſo being ſo wearied, and broken, that for all that day, and the day following, ſhe could not moue her ſelfe, nor do any thing. But hauing vnderſtood of the fauours, which our Lord did in this tyme in diuers places by the interceſſion of the Bleſſed Father; one night when her diſeaſe had aſſayled her more fiercely and violently, then at other tymes, comming a lide to her ſelf, ſhe cõmended her ſelfe, as earneſtly as ſhe could, to the Bleſſed Father

with great confidence, saying fiue tymes the *Paternoster*, and the *Aue Maria*, and presently in the same instant, she found her selfe altogeather well, and as sound, and free from that sadnes, and payne of her hart, and from the other accidents with which she had remained all that tyme, as she was wont at other tymes before. She slept, and reposed that night very well (which she could not do at other tymes, when she had those fits) and presently so soone as it was day, she rose out of her bed, whereat her sister, and brother-in-law mervailed to see her goe vp and downe the house. She bad them not wonder, but giue thankes to our Lord, who by

meanes of B. Father Ignatius had giuen her moſt perfect health, ſo that ſhe had not ſo much as any ſigne of her ſickneſs. After eight, or tenne dayes, the ſame mayd fell into ſuch an extreme fit of the Cholicke, that ſhe expected death: and with the deuotion, which ſhe had conceiued towards the Bleſſed Father, ſhe commended her ſelfe to him, and preſently remayned altogether free from that payne alſo. And in token of acknowledgment, ſhe came to the Church of the Society, and brought two pictures of wax, all that were preſent concurring with her in prayſing our Lord.

Alſo the cholike.

We may add to theſe

miracles another, which God hath wrought in the ſame Citty of late, vpon the 12. of December of this laſt yeare 1600. A Girle of 7. yeares old was ſo ſick of an ague, and a ſwelling in her face, that for two dayes, and two nights ſhe could take no reſt, nor drinke ſo much as one drop of water, ſo that her parets thought rather of burying her, then of curing her. One of the childs Aunts ſaw by chance a picture of Bleſſed Father Ignatius, which had byn brought to her Father, that he might ſet it in a frame (for he was a ioyner) ſhe tooke it, and layd it vpon the ſick childs head, with great confidence, bidding her commend her ſelfe to that Saint, and to

A child healed of an Ague and ſweelling in the face.

make

make a vow, that she would performe some deuotion towards him for nyne dayes togeather, if she recouered. Within a quarter of an houre, the child called her mother, and told her, that she was sound and well, and that the holy Father Ignatius had healed her, desiring her to giue her some thing to eate. She did eate, drink, and sleepe that night, as one that was perfectly well; and forthwith the day following, she and her Aunt went to the Colledge of the Society, to giue our Lord thankes; and began to performe the deuotion promised, and presented a picture of wax.

Of

Of diuers other Miracles of B. F. Ignatius, done in other parts of the world.

CHAP. XXIII.

NOVV let vs passe to the Iland, and Citty of Maiorca, in which our Lord hath wrought great wonders these yeares past, by the intercession of Blessed Father Ignatius. Ioane Claray Noguera, a vertuous, and exemplar widdow being very ill of her eyes, and hauing lost the sight first of her right eye, and afterward of her left, applying a subscription of Blessed Father Ignatius his hand vnto them, was so perfectly healed, that presently

A widdow restored to her sight.

ly the day following she could worke with her needle, and turn her eyes as stedfastly vpon her worke, as before she was blind.

Another Lady called Isabella Sureda, wife to George Sureda who being in exceeding great payne of child-bearing, and could not be deliuered in many dayes, with the subscription of the Blessed Father brought forth a sonne safe and sound, the mother also hauing her health, and receyuing great contentment, and ioy, as all the rest of that family likewise did.

He helpeth many women in their labour of child-bearing.

3. This also happened more notably to another woman, wife to Saluador Mereader, who hauing wholy lost her

forces

forces, so that she could not be deliuered: and fearing least her child were dead, by the same subscription recouered her courage, and strength, and brought forth a sonne, to whome at his baptisme they gaue the name of Ignatius, because he was borne by his intercession.

4. Magdalen Suau wife to Peter Suau, endured for three dayes most terrible paynes of child-bearing, and vpon S. Laurence his day, in the yeare 1598. the subscription which we haue mentioned of the Blessed Father, being brought vnto her, whilest she was in that distresse in her bed, she rose out of it, and after a new manner, all that were presents

calling

calling vpon the name of Bleſſed Ignatius, ſhe was deliuered of a child, hauing his head growing betwixt his leggs. And yet our Lord vouchſafed to preſerue the mother, who was very faynt and weake, without any hurt, or harme; the child alſo being fayre, and in good health, which cauſed all the ſtanders by to praiſe our Lord, for the wayes which he taketh to honour his Saints. With theſe, and other like accidents the fame of the fauour which God our Lord doth to women in childbirth, by the merits of Father Ignatius was ſo ſpread abroad, that both poore, and rich, when they found themſelues in that danger, did take him for their ad-

uocate

uocare, and vse his subscription, by which meanes they found remedy, and relieſe in their neceſſities.

5. Another woman, called Ieronyma Rebaça, was many dayes in danger of her life, by reaſon of the great, and terrible paynes, which ſhe ſuffered in child-bearing, being alſo exceeding weake and faynt, and hauing vſed many remedyes without profit, thinking that the child was dead (becauſe it moued not) they would haue giuen her a certayne ſtrong medicine, to make her voyd it forth, though not without much danger of her owne life. But ſhe inſteed of that dangerous potion, betooke herſelf to the remedyes from hea-

uen,

uen, and desired to haue the subscription of Blessed Father Ignatius brought vnto her, by which God did worke so many, and so great wonders in Majorca. They brought it to her vpon the 20. of October of the same yeare 1598. and within halfe a quarter of an houre she was deliuered of a sonne, being aliue, and in good health. And that which caused most admiration was, that the child had his mouth full of the potions, which the mother had taken three dayes before. The midwife tooke them out of his mouth, and the child presently cryed, which made all the rest to laugh for ioy.

6. One of the women,

He healeth a woman of a paine, with which she had beene troubled 16. yeares.

which was present at this miracle, was Ieronyma Pỳ, wife to Raphaell Pỳ, who for sixteene yeares had endured most vehement, & continuall payne in her iawes, not hauing found any remedy which could mitigate the same, and togeather with this, she was troubled with a loose tooth, which caused her much payne when she did eate. This woman hauing seene what God had wrought in that deliuery of Ieronyma Rebaça, moued with deuotion; desired to haue the said subscription of the Blessed Father, which she kissed, and reuerenced; and presently in that instant, she was deliuered from her paynes, and the loose tooth also, became as fast as

any

any of the reſt.

7. This good woman, & her husband were ſo thankful, and deuout to Bleſſed Father Ignatius, that they deſerued to receaue, another greater benefit at our Lords hand, by his interceſſion. For the day following, being the 21. of October, a ſonne of theirs called Iohn Pỳ, fell ſick of ſo terrible, and dangerous a double tertian ague, that hauing confeſſed, and receyued, he loſt his iudgment the fourth day, his toung was thicke, his eyes holow and cloudy, togeather with the other accidents and ſignes of death. Vpon the 19. of October, they laid the ſubſcription of the Bleſſed Father vpon him, beſeeching our

One cured being in danger of death

Lord with much deuotion, & teares to graunt the ſicke man his health. And at that very inſtant the ague was quite taken away, & he recouered his iudgment and ſpeach, and his eyes became cleare. And this being at eight of the clock at night, forthwith the day following in the morning he roſe out of his bed ſound and well, and the Phiſitian comming at that houre to viſit him (thinking that he would be either dead, or in his laſt agony) he found him walking, without any ſigne of his ague, or former ſicknes.

8. By chaunce a horſe ran ouer a Surgeon called Bartholomew Conſtantius, and bruized him ſo ſorely, that his head

ſeemed to be frozen, and he had ſo great a payne in his eyes that he could not take any reſt eyther day, or night. He loſt the ſight of one of his eyes, & the other remayned ſo weake and tender, that he could not endure any glimpſe of light. The Phiſitians had giuen him ouer for incurable, and vpon Holy Wedneſday in the morning, the yeare 1599. he deſired with ſinguler deuotion to haue the ſubſcription of the Bleſſed Father. At the tyme that they brought it, and it came into the chamber where he was, before they gaue it him, that great cold in his head, and the vehement payne in his eyes ceaſed, & he found both in body, and ſpirit an extraor-

He recoreth a bruiſed, & blind man.

traordinary comfort. Hauing ſeene the meruailous effects of that ſubſcription, he preſently tooke from his head the kerchers, and caps, which he had to defend it from the cold that he endured, and he cryed out, ſaying: *I am now well, and ſound, and without payne eyther of eyes, or head.* Whereupon he commaunded the dores, and windowes of his chamber to be opened, (which before he had kept ſhut to keep out the light) and the day following being ſoũd and cheerefull, he went to the Colledge of the Society, to praiſe our Lord, for hauing deliuered him by the interceſſion of the B. Father, and to relate what had happened vnto him

9. A woman called Colonia Vich, wife to Lewes Vich, hauing endured a moſt vehement headach three moneths, and finally loſt the ſight of one of her eyes, the lyd therof falling downe and couering it, ſo that the Surgeons could by no meanes lift it vp againe, and thereupon gaue her ouer as incurable. They brought her the ſubſcription vpon the fift of May, and in the very inſtant, that they layd it vpon her ſore eye, calling vpon the name of the Bleſſed Father, the lyd was preſently lifted vp of it ſelfe, and ſhe recouered her ſight, and went to the Colledge of the Society, to giue praiſe to our Lord.

A womā recouereth her ſight.

10. Let vs not forget Ger-

He deliuereth a woman from danger of death in child-beariug.

many, where in a Towne called Ebelperge, not far from the Citty of Monachium (in which the Dukes of Bauaria reside) a woman being in terrible paynes of child-bearing, and hauing continued two dayes, and two nights in labour, with great affliction and anxiety, not being able to be deliuered, the third day she found her self so faynt, & without strength, that she seemed more likely to dye, thē otherwise. Her Husband being very much afflicted, went to a Father of the Society, who was there, craving his aduise and help in that tribulation. The Father remembring the Miracles, which our Lord wrought in many places, by

the interceſſion of B. Father Ignatius, eſpecially with women who were in Danger by child-bearing, kneeling downe, beſeeched the Bleſſed Father with great deuotion to fauour that poore woman in ſuch extreme neceſſity. And becauſe he had no other Relique of the Father to ſend her, he tooke the rules which the ſame B. Father had written for the Society, with much deuotion, and many teares, and infoulding, and bynding them vp in a paper, he gaue them to the womans husband, that he might lay them vpon her, as a ſacred thing, willing him not to doubt, but that God would fauour her. He did ſo, and the woman preſently recouered

He procureth another happy deliuery.

ſtrength, & within fiue houres was deliuered of a ſon, ſtrangly wrapped vp in a thinne skin, to the great admiratiō of the Midwife and ꝺther womē of experience, and both the ſonne, and the mother lyued.

11. In Hungary in the Towne called Turroz, the yeare 1594. a woman hauing beene 3. dayes, in very terrible paynes of child-birth, and in feare both of her owne, and her childs death, with a Relique of the B. Father, was forthwith deliuered of a ſon; ſhe remaying in perfect health, and yealding thankes vnto our Lord.

12. Let vs not paſſe in ſilence, what our Lord hath wrought in the Indies (though

they

they be far from vs.) In the yeare 1598. in the moneth of September, a little ſhip, called *Sancta Maria de Regla*, departed out of the hauen of the Bleſſed Trinity (which is in the Iland of Cuba) towards the Citty of Carthagena: in which with don Bartholomeo Lobo-Guerrero, Archbiſhop of the new Kingdome of Granada, there went at his requeſt and in his company, the Father Alphonſus Medranus, & Francis Figueroa of the Society of Ieſus, with other Prieſts, and Laymen. Sayling thus, and comming within ſight of Iamaïca, vpon the 23. of September, they were aſſayled with ſuch a terrible, and fearefull ſtorme, that they all

accoun-

accounted themſelues loſt mē. For both the great and fore maſts of the ſhip were broken, & their ſayles torne in peeces, and the wind ſo furious, that they could not ſet vp any other, and the waues of the ſea entered into the ſhip, with ſuch violence, that it rather ſeemed to ſayle vnder, then aboue the water. The Pilot, called Domingo Rodriguez did let it run at all aduentures thinking that it was paſt all humane remedy, if God did not ſend them ſome from Heauen. The tempeſt hauing endured thus one whole day, & waxing euery houre greater, the paſſengers made their recourſe to our Lord imploring his Diuine help. The Fathers

of the Society calling to mynd the miracles, which our Lord did at that tyme by the inuocation of their Bleſſed Father Ignatius, commended themſelues vnto him, with great affect, and deuotion, and with a loud voyce aduiſed the Archbiſhop, and the other paſſengers to do the ſame, with hope to obtayne by this meanes that, which they could not procure by other. They did ſo all with one voyce, crying out with much feeling, and many teares, *Holy Father Ignatius releeue vs in this our neceſsity*. Preſently in that inſtant they ſenſibly perceiued the efficacy of the Bleſſed Fathers interceſſiõ. For the wynd being at the higheſt, became preſently quiet,

and

and calme, to the great admiration and ioy of all thoſe who were in the ſhip, and did now ſee themſelues aliue, where as before they eſteemed themſelues but dead mē. The Archbiſhop promiſed, to celebrate yearely the feaſt of the Bleſſed Father Ignatius, ſaying his Maſſe *in Pontificalibus*, ſo ſoone as the Apoſtolicke Sea ſhould canonize him: and the other paſſengers promiſed other things, euery one according to his deuotion, as appeareth by the informations made in the Citty of *Santa-fè* of that new Kingdome, before the ſame Archbiſhop Don Bartholomeo, and alſo in Carthagena by the authority of Don Iuan de Ladrada, of Saynt

Domi-

Dominicks order, Biſhop of that Citty.

13. The Fathers Alphonſus Medranus, and Francis Figueroa, with the others that went in their company, were not deliuered only by this miracle, and at this tyme, from the euident dangers of the Sea by the interceſſion of Bleſſed Father Ignatius. For returning in the yeare 1600. from the foreſaid new Kingdome of Granada, towards Spayne, in the Gallion, named *Our Lady of Arançaçu*, paſſing out of the ſtraites of Bahama, they endured many, and very terrible ſtormes. For the tyde with them was very ſtrong & vehement, againſt which encountred a contrary wynd, &

Another miracle vpon the ſea.

of

of both ſides they were inuiro-ted with ſands, and ſhallowes, and in very great danger. Father Frauncis Figueroa caſt a Relique of the Bleſſed Father into the ſea, beſeeching him deuoutly to help them; which he did in ſuch manner, that the ſea was preſently calme.

14. But this fauour from Heauen, and the force of the Bleſſed Fathers interceſſion appeared much more in another greater daunger wherein they were, neere vnto the Ilãds, called Terceras. For one morning at the dawning of the day, ſodainly the wind aroſe ſo furiouſly, that it ouerturned the Galleon: and the maryners and paſſegers ſeing imminent danger of death, kneeling downe,

con-

confessed their sinnes publikly with a loud voice, beseeching our Lords mercy. The wynd brake downe the greatest sayle, and those of the Galleon remembring the benefit which they had receyued before in the chānell of Bahama, by meanes of the inuocation, and Relique of Blessed Father Ignatius, cryed out with great instance to Father Francis Figueroa, desyring him to cast againe the same Relique into the sea, that God might be pleased to deliuer them the second tyme also from so euident dāger by his intercession. The Father did so, and presently (ô goodnes of God, who honoureth his seruants in this manner!) the ayre became calme,

the ſea quiet, the ſun ſhining, which was before couered, & al in the ſhip were comforted, and moued to thankeſgiuing, ſeeing themſelues free from that feare, danger, and terror wherein they were before, as the ſame Fathers, and others who came in the Galleon, did teſtify.

He deliuereth an Indiã woman from temptations againſt chaſtity.

15. There was a woman in India ſo much inflamed with filthy, & diſhoneſt loue, that nothing ſeemed able to quench it. She had a Relique of B. Father Ignatius giuen her, & by the meanes thereof, that Diuelliſh inflammation ceaſed, which had almoſt conſumed, and put her out of her witts. And in the ſame mãner there haue beene many others

in diuers Prouinces, & places, who commending themſelues earneſtly to our Lord, & craſing his fauour by the merits of his ſeruant Ignatius, haue obtayned victory of their temptations, peace, and ſerenity in their ſoules, health for their bodyes, eaſe in their troubles, ſecurity in their dangers, and remedy in their aduerſityes.

Of the wonderfull beginning, & Progreſſe of the Society of IESVS.

CHAP. XXIIII.

BVT though the miracles, which are here related, & many other, which I omit for

brenity, be ſo great, & ſo certayne; notwithſtanding the greateſt of all (in my opinion) is, that God hath choſen this Bleſſed Father to inſtitute, gouerne, and extend an Order of Religion, which amongſt Catholikes, Heretickes, and Infidells, hath in ſo ſhort a ſpace done ſo much good in the world. And this Miracle is ſo great, and ſo notorious, that although there were no other, this alone ought to be ſufficiēt, to know and eſteeme the ſactity which our Lord hath giuen to this venerable Father. Syncе it is certayne, that when our Lord chooſeth one for any great matter, he giueth him ſuch grace and talents, as are ne-

ceſſary

ceſſary for the conuenient ex-ecution, & accompliſhment therof.

2. And I think that any wiſe, and vnpaſſionate man will iudge the ſame, if he conſider the alteration, which God made, changing Ignatius from a worldly, and vayne ſouldiar, & making him Captayn of this Sacred Warfarre, and Father of ſo many, and ſuch eminent Children. He that ſhal think vpon the hard wayes, by which he guided him, and the perſeuerance, & victory, that he gaue him: what company he ioyned to him in Paris, ſome being Spaniards, and others Frenchmē, at the very tyme that Spayne and France were at cruell

wars: and how he vnited, and bound them together with the band of perfect charity. The perſecutions, & ſtormes, which this Veſſel hath endured, from the tyme that our Lord launched it into the ſea, and that it hath alwayes arriued at a ſecure hauen, what wynd ſoeuer it had, when weak men, and ſuch as were worldly wiſe, made account that it would haue periſhed.

3. He that ſhall ponder with attention the frame, and forme of the Inſtitute of this Religion, which God inſpired to this B. Father, ſo like in the eſſentiall poynts to other orders, and ſo vnlike in ſome, which are proper to it ſelfe. The progreſſe and propaga-

tion

tion which the hand of Almighty God hath giuen vnto it, ſince that in ſixty yeares which are paſt (frō the yeare 1540. in which the Pope confirmed it, vntil the yeare 1600. in which I write this hiſtory) our Lord hath multiplyed, & enlarged it throughout all the Kingdomes of Chriſtēdome, and in ſo many, & ſo remote countryes of the Indians, and barbarous people, where the light of the Ghoſpell had not before appeared. So that in Angola, Monacongum, Monomotapa, Braſil, Ethiopia, Ormuz, Goa, Malaca, Malucas, China, and Iaponia, and in the kingdomes of Mogor, and Pegù, with others, our Fathers are reſident (to omit,

as more known, the firme lād Perù, new Spayne, the Ilands of Manilla, or the Philippines:) and the Society hath more then three hundred, and fifty Colledges, and Houſes, diſtributed into three and twenty Prouinces, and two vice-Prouinces.

4. He will alſo iudge the ſame, who ſhall caſt his eyes vpon that which more importeth, to wit, the fruit which our Lord hath drawne out of the labours of this B. Father, and of his children among Catholiks, Infidells, and Hereticks. There is no cauſe to relate in this place, that which belongeth to Catholiks, but only to conſider, & ponder it, ſince that we haue it before

our

our eyes, and we ſee, & touch with our hands the care, and ſollicitude, with which our Fathers imploy themſelues in teaching children the Chriſtian doctrine and the youth good learning, and manners: in viſiting and comforting thoſe, who are detayned in priſons, & the ſick in the hoſpitalls, and in releeuing the poore, and needy, & helping men to dye well.

5. And it cannot be denyed, that though the Common wealth hath fallen, and beene impayred much in other things: yet there hath been great reformation in many ſeruants of God, concerning preaching more profitably, and more oftner, tou-

ching prayer, and meditation of the diuine Misteryes: the vse, and frequentation of the Holy Sacraments of Confession, and Communion; and in mortification, & pennãce: though al that is done be litle, if we cõsider, what we ought to do. Likewise the other orders of Religion haue been repleniſhed with many ſcollers of the Society, who perſeuere, and floriſh in them with great praiſe, and commendation. And theſe Religions themſelues, encouraged with the help and ſuccour, which our Fathers haue afforded them, haue more diſcouered their holy zeale, and extended greater beames of their ſanctity, and learning, ſuſtayning the

Com-

Common wealth vpon their ſhoulders, & mouing vs with their exãple, to labour more, and to attend with greater vigilancy, and carefulnes, to our miniſteryes & functions.

6. That which concerneth the Infidells, is ſo much, that it cannot be explicated in few words, neyther is it conuenient, that we ſhould ſpend many, in declaring, what innumerable ſoules among the Gentills, the children of this Bleſſed Father haue illuminated with light from heauen, and brought to the knowledg of Ieſus Chriſt, and to the ſweet yoke of his holy law: And what labours they haue endured, and do endure to bring this to paſſe; &

how

how many, and what great miracles God hath wrought by them, by reaſon that they were neceſſary for the planting of the faith in thoſe places. Neyther can any, who inioy the peace, and quietnes, that thoſe who were borne in theſe Kingdomes do enioy (Bleſſed be our Lord, who giueth vs this peace, & thanked be our Pyous Princes who conſerue it,) eaſely beleeue, vnleſſe they ſee it, what profit our Lord hath done, & cõtinually doth in the Kingdomes, and Prouinces infected with Hereſyes; and what battayles, and combats our Fathers haue with Hereticks without intermiſſion.

7. But that, which they

who

who haue experience of those countryes, say, and which we who haue seene it, know, is that with the exemplar life of our Fathers; with the Catholike & sound doctrine taught in Scholes, preached in Pulpits, published in printed bookes, examined and tryed in disputations with Heretiks themselues, and the institutiō of the youth (which in these prouinces only was in former yeares to the nūber of aboue thirty thousand schollars, and now is far greater) the holy Catholicke faith which seemed to be decayed and fallen in the Northern Prouinces, is reuiued, & hath taken head, & recouered strēgth, to resist, cōuince, conquer, & triumph

ouer

ouer lyes, and falsehood. And an innumerable number of those which wauered, haue been confirmed in the obedience of the Romã Church: and many Heretiks, who had forsaken it, haue returned to it agayn; and those who continue obstinate, and blynd for theyr interest, and ambition, haue notwithstanding lost their former fury; and feare those of the Society (whome they call Iesuites) and confesse playnly, that they are their vtter enemyes; and as such, they abhorre, calumniate, and persecute them.

8. There haue been many Colledges, & Seminaryes erected for the education of

poore

poore ſchollers, eſpecially of thoſe, who are baniſhed, and ſuffer perſecution for theyr faith: and there lyue in them many Prieſts, and Religious men of all orders, vnder the diſciplyne, and gouerment of the Society, whe hauing ended theyr ſtudyes, returne to theyr Churches, and Monaſteryes, and are profitable for theyr reformation, and to prouoke others by their examples. And by this meanes, and by reaſon, that many from the Scholes of the Society haue entered into Religion, the Clergy, and the Orders of Religious themſelues (which in thoſe parts were much decayed) haue beene reformed, and haue recouered theyr an-

cient

cient beauty, and ſplendour.

9. In like manner, whole Villages, Townes, Cittyes, and Prouinces haue byn conſerued in the Catholicke faith: & with Cõgregations, Houſes of Conuictors, Sermons, vſe and frequentation of the holy Sacraments, faſting, pennances, and workes of mercy, they haue reuiued their faith, and ſhewed by their actions, that they are children of the Catholike Church. And that this fruit may be more durable and laſting, and more acceptable and pleaſing to our Lord: the ſonnes of Ignatius water theſe plants with their bloud, dying for the Catholik faith, and teſtifying by theyr death, that it is the truth; ſince

that they giue their life in defence therof For beſides aboue 25. of the Society, which in both the Indies haue ſealed the preaching of the Ghoſpel with their bloud: more then 60. others haue dyed by the hands of Heretiks.

10. For becauſe the Hereticks abhorre ſo much thoſe of this religion, and thinke that by bereauing them of their liues, they ſhall find leſſe hinderance in their miſchiefe; it is a very ordinary thing, to perſecute, apprehend, torment, and vſe them like Traytors, as may be ſeene daily, and experience it ſelfe hath made it manifeſt. The which alſo is a great argument, that it is the worke of God, and that he

who founded it, was choſen by him, eſpecially with his owne and his childrens labours, to amplify and enlarge the glory of the ſame Lord who did chuſe him, and to illuſtrate his holy Catholike Church.

11. And this is (as I haue ſaid) the greateſt, of all the miracles of this Bleſſed Father, and the Miracle of Miracles, in which are contayned ſo many, and ſo notable Miracles, as the wonderfull things are, which our Lord hath wrought by him, and his children. Be he therfore Bleſſed, and glorifyed, as the Author, and worker of all that is good: ſince that (as the Apoſtle ſaith) *Neither he who planteth, is any*

thing

thing, nor he who watereth: but God who maketh that to encreaſe and fructify, which is planted and watered: and to whom, as to the roote thereof, all the beauty and fruit of the tree is due.

Sundry Teſtimonies, of Holy men, of Kinges, Princes, and Prelates, concerning B. Father Ignatius.

CHAP. XXV.

VVE haue enlarged our ſelues much, in this life of our Bleſſed Father Ignatius; but for that we hauing knowne, and conuerſed ſo much with him, it hath giuen vs leaue to exceed our

ordinary course, & indeed we know certainly that all which hath byn said to be too litle in respect of that which might be said. And because as yet he is not a Canonized Saint, nor proposed to the whole Church by the holy Apostolick Sea to be inuocated, and reuerenced, as the others are, whose lyues we haue written: it hath bin necessary to relate some more particuler [illegible]ngs, & miracles, which in the liues of other Saints might be for breuity well omitted. Though it be certayne, that we pretermit many other, esteeming these sufficient for that which we pretend in writing this life: that is, to glorify our Lord, who hath made him a Saint,

to discouer his vertues, for our example: and that they who are ignorant of them, may come to know them, and conceiue deuotion towards this holy Father.

2. And for this cause before I make an end, I will add, that as this Blessed Father was a Saynt in his life, so he was knowne, esteemed, and reuerenced for a Saynt by all those, who treated with him, and much more by them, who were more familiarly acquainted with him, because they did see more neerely his admirable vertues, and touched, as it were, with their hand, the great gifts, and graces which God had endued him withall.

3. Father Frauncis Xauier

an Apoſtolicall man, and of ſuch rare ſanctity, by whom God wrought ſo many, and great miracles, who illuſtrated innumerable Gentils, bare ſo great deuotion, and reuerence to Father Ignatius, that he did carry a ſubſcription of his in his boſome, as a firme buckler againſt all dangers. And from the remote Countryes of India, he wrote letters vnto him, vpon his knees.

4. Father Peter Faber, who was the firſt that ioyned with him, in the erection of the Society, an admirable man, and of maruelous diuine illuſtrations; tooke Father Ignatius for his patterne, and example of Holynes, and of all vertue.

5. Father

5. Father Iames Laynes, the ſecond Generall of the Society, and a man ſo much eſteemed in the world, for his great learning and religion, told me, that becauſe God was ſo much pleaſed, with the ſoule of his Seruant Ignatius, he did ſo much good to the Society, and ſo greatly fauoured the children therof.

6. Father Frauncis Borgia, the third Generall of the Society, a man ſo well knowne to the world, by reaſon of his Nobility, and much more of his Sanctity, went to Rome the yeare 1550. principally to ſee, know, and conuerſe with Bleſſed Father Ignatius. And when he ſaid his firſt Maſſe, (which was in the

house of Loyola) he kissed the floore of the Chamber where the Father was borne, by reason of the great deuotion, which he bare vnto him, as vnto so holy a man. And this was the opinion of all others who treated familiarly with him. But not only those who liued with him, had this estimation of his sanctity, but likewise those abroad had the same conceit and respect of him in like manner.

7. Pope Paul the third, of blessed Memory, who was the first that confirmed the Society, did very many important things by the counsayle of this Blessed Father; and among others, one was

to

to institute in Rome the supreme Counsell of the Inquisition, and to appoynt foure most graue Cardinalls to haue care of matters belonging to the Catholick faith, in that holy Tribunall.

8. Pope Iulius the third would not make Father Peter Canisius Bishop of Vienna, as the King of the Romans Don Ferdinand requested very earnestly, because B. Father Ignatius would not giue his consent therto: so great was the respect, which the Pope bare vnto him.

9. Pope Marcellus the second, who succeeded to Iulius the third, said: That in matters of the Society, the authority of Father Ignatius

alone was of more weight with him, then all the reasons, which could be alleadged to the contrary.

10. Pope Paul the fourth, (in the tyme of whose Popedome the Blessed Father departed,) honoured him so much, that when he spake with him, he bad him rise vp, and couer his head.

11. Pope Gregory the 13. in the Bulls which he graunted the yeare of our Lord 1582. and 1583. in confirmation and defence of the Institute of the Society, expresly saith, That the holy Ghost inspired Ignatius to institute the Society, and to prescribe the forme, which the Iustitute thereof contayneth. He saith more,

That

That all the Christian Commonwealth is eased, and refreshed by the children of the Society.

12. And he, and his Predecessors Pius 1111. and Pius v. do so exceedingly, and with such exaggeration, praise and extoll the ministeryes, and functions of the Society, and the fruite which God hath drawne, and daily draweth out of them, that for modesty I will not relate them in this place: but all this fruit proceeded (as from the roote thereof,) from Ignatius, by the assistance of our Lords grace.

13. The King of the Romans (whom we named before) Don Ferdinando, be-

sides

sides the Colledges of the Society which he founded, and his great fauour towards vs in respect of B. Father Ignatius, being much inclyned to make Father Claudius Iayus (one of the first Fathers) Bishop of Trieste, he did it not, vnderstanding that Father Ignatius was of a contrary opinion, and did not like it.

14. Don Iohn the third, King of Portugall, by reason of the great deuotion which he bare to this Blessed Father, commaunded Father Lewis Gonzales de Camera, when he went from Portugall to Rome, in the yeare 1553. to be attentiue, and consider all the actions of Father Ignatius, and write them in particuler

to

to him. Which the Father did, and wrote to the King, that concerning the matter, which he had commended vnto him, he was not ſo much inflamed in the loue of God, by any ſpirituall readinge, or prayer, as by the attention, which he vſed in behoulding Father Ignatius.

15. The Cardinall Don Gaſpar de Quiroga, Archbiſhop of Toledo, and Generall Inquiſitor in the Kingdomes of Spayne, who in Rome had byn the ſaid Fathers great friend, teſtifyeth of him, that he was a moſt perfect man, truly humble, meeke, patient a deſpiſer of the world, and inflamed with the zeale of Gods glory, and the good of

ſoules: and that he was neuer troubled, nor changed countenance, for any variety of proſperity, or aduerſity.

16. Cardinall Gabriel Paleotto, Biſhop of Bononia, calleth him, The light of the Church: and ſaith, That God moued him to inſtitute the Society, for the greater ſtrengthening, and fortifying, of Eccleſiaſticall diſcipilne.

17. The Duke of Bauaria, Albertus, was very much addicted to Bleſſed Father Ignatius, and wrote vnto him many tymes, and reuerenced him as a Saint, and for his reſpect imbraced, and fauoured his children, as his Succeſſors haue done euer ſince; who

haue

haue inherited no leſſe the Piety of theyr Auncestors, then the Greatnes of their Houſe.

18. The Preſident of Caſtilla, Iohn Vega, being Embaſſadour for the Emperour Charles the fifth, in Rome; held very great friendſhip with the Father; and in a letter which he wrote to the Society, at the tyme of his diſceaſe, he called him *Bleſſed*, and *Holy Captaine*, and worthy to haue his banner placed in Heauen, with thoſe of S. Dominick, and S. Francis.

19. Maiſter Iohn of Auila, an Apoſtolicall Preacher, (whoſe life was written by Father Lewis of Granada, deſeruing ſo excellent a Re-

corder)

corder) ſaid of his humility, That Bleſſed Father Ignatius was a Giant, and he in his compariſon but a dwarfe.

20. The ſame Father Lewis of Granada, ſpeaking of the Bleſſed Father, ſaith: That he meruailed at the life, heroyical, and moſt admirable vertues of that new Mirrour of Vertue, & Prudence, which God had ſent vnto the world in our tymes, for the ſaluation of infinite ſoules. So are his wordes.

21. And in this manner do many other very wiſe, and graue men think, and ſpeak. And many authors of Diuers nations, who haue written ſince the Society began, do ſpeak of him as of an

Holy man: As Laurence Surius a Germane by Nation, who briefly writeth his life. And Iohn Molanus of Flaunders, who calleth him, *Most Blessed*. And Genebrard a French-man, who saith, That God sent him against Luther. And Doctour Nicolas Saunders, an Englishman, who calleth him, A man of God, and moued by our Lord to do the worke, which he performed. Thomas Bozius nameth him, A most famous man for the sactity of his life. Paulus Morigia, of the Order of the Iesuati, and Angelus del Paz, of S. Francis Order, and Mambrinus Rosa, all foure Italian Authors, write, and commend the life

Surius in comment. rerum in orbe gest. an. 1540. Molanus in addit. ad Vsuard. die 31. Iuly. Genebrard in chro. an. 1521. Saunder. in hist. Schis. Anglic. an. 1540. Bozius de signis Eccl. lib. 5. cap. 3. sig. 11. & lib. 7. c. 2. sig. 25. & l. 9. c. 22. sig. 37. Morig. in hist. de

of the Bleſſed Father. And Gonzales de Ygleſças, and Maiſter Alphonſus of Villegas, and Stephen of Garibay, Spaniſh Hiſtoriographers of our tyme, write the ſame of him, and call him, *Bleſſed*, *Happy*, and *Saynt*. And Doctor Iames of Paiua, a Portugeſe (who as a Doctor of Diuinity for his King, was preſent in the Councell of Trent) nameth him an *Illuſtrious example of Sanctity*, An admirable man, and giuen to the world for a particuler benefit from heauen.

Origine relig. c. 77. Angelus in tract. de præpoſ. ad commun. p. 121. Mambri. in hiſt. l. 3. Ygles. c. 2. part. hiſt. Pontific. lib. 6. in vita Pauli 3. Villeg. tom. 1. in vita Ign. Garibay hiſt. Hiſpan. l. 30. cap. 5. Paiua l. 2. orthod. inſtit.

22. And if we turne our eyes to the Kings, and Princes, who accounting him a Saynt, haue beſeeched our moſt holy Father Pope Cle-

ment

ment the eight, that this day ſitteth into the chayre of S. Peter, to declare him to be ſo, and to put him into the Catalogue of Saynts; we ſhall find, that the greateſt, and moſt mighty Princes of Chriſtendome, haue deſired, and beſeeched it with great inſtance. For the Emperour Rodulphus the ſecond of his name, and the Empreſſe Doña Maria of Auſtria his mother, and the Catholick King Philip the ſecond of glorious memory, and King Philip the 3. his Sonne, who raigneth at this day, togeather with Queene Margaret, and Duke William of Bauaria, the Archdutcheſſe Doña Maria his ſiſter, and others, haue written letters to

his Holyneſſe, in which they call him Bleſſed, and Holy Father, and from whoſe moſt Holy, and Religious life, as from their fountayne, the current of many gifts, and graces hath reioyced the Citty of God.

23. And not only theſe, and other great Princes haue ſhewed their piety and deuotion, which they beare to the Father, making interceſſion for his Canonization; but alſo whole Kingdomes haue done the ſame: as that of Caſtilla in their Parlament; that of Aragon, that of Valentia, and the Princedome of Cataluña, with their Viceroyes, and Gouernours; the holy Churches of Toledo, Ciuill, Granada,

and

and Corduba; the Cittyes of Saragoza, Valencia, and Barcelona, and the Prouince of Guipuzcoa (where the Father was borne) and many other Bishops, Dukes, and Lords.

24. And this is the common consent, and opinion of Christian, wise, and vnpassionate men of all Nations: only the Hereticks thinke, and speake euill of this Blessed Father, and write bookes against his life, and against his Religion; as a great Caluinist hereticke hath done, named Symon Lithus Missenus, who wrote fiue bookes against the other fiue of his life, which are in print; which is no lesse testimony of his Sanctity, then the praise, which so ma-

ny, and ſo graue men, that haue byn heere recited, do giue him. For as it is a great praiſe, to be praiſed by the good: ſo it is no leſſe, to be diſpraiſed by the bad, as S. Hieromeſaith, writing to S. Auguſtine in theſe words. *The Catholickes reuerence, and admire you, as the repayrer, and reſtorer of the ancient faith, and that which is a ſigne of greater glory, all Hereticks hate, and reuile you: and they perſecute, me with the ſame malice, killing in deſire thoſe, whom they cannot bereaue of their life with the ſword.*

FINIS.